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MARCH, 1937

Vol. XIII No. 3

A Journal of Christian Education and Church Work

H. Armstrong Roberts

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—1 Corinthians 9 : 10

The American Baptist Publication Society, Philadelphia, Pa.

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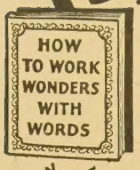

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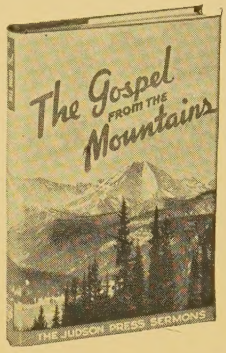

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CONTENTS

PAGE

ITORIALS 65
IE EASTER HOPE. *W. Quay Rosselle, D. D.* 66
FE HERE AND HEREAFTER THROUGH CHRIST. *John Snape, D. D.* .. 67
ARNING FOR LIFE: THE NEW ADULT PROGRAM. III. *O. G. Her- brecht* 68
ME FOR SUPPER! *Charlotte Pieper* 69
PTIST SUMMER ASSEMBLIES, 1936 70
STATEMENT OF CHRISTIAN CONVICTIONS 71
SERVE LENT? HOW? WHY? *Luther Wesley Smith* 72
IE LIQUOR PROBLEM TODAY. *Deets Pickett* 74
IE MIDWEEK MEETING AN OPPORTUNITY FOR LEADERSHIP EDUCA- TION. *Gail A. Patterson* 77
PTIST CAMPS, 1936 79
CENT BOOKS 79
TERNATIONAL SUNDAY SCHOOL LESSONS 81
DER OF WORSHIP 96

he Home an Altar

The sermon was about altars. Rather strangely, it emed to me, and rather regrettably, the preacher ade no reference—in his application—to the family ar. In my own mind, however, some of his points uminated the matter of the altar that is or should raised in every family; perhaps not so much the eral, conventional practice that we designate "the mily altar" as the thing in its fuller, figurative nse. The altar of the Old Testament was a place here men met God, and intimately; to thank him, to ek his instructions, to make confession to him. No atter how conscious they were of God's presence ywhere and at any time, by the side of the altar ey felt themselves with him, face to face. The true me will be a place where any member of the family ll come near to God, in joy or in contrition. The urch today is seeking to elevate home, family life. Let us think not merely of its moral renovation and elevation, but strive to render it more completely a *beth-el,* "house of God . . . and gate of heaven" (Gen. 28:17). The idea of sacrifice is of course inherent in the very word "home." We scarcely need to be reminded that there can be no ideal household, no truly Christian family life where parents and children, husband and wife, are not constantly and willingly making the home an altar of sacrifice.

Don't Break with People

When I began the work of the ministry my friend and pastor, Henry M. Sanders, in other advice gave me this admonition: "In your church work do not break with people. If you—and they—have good sense and the grace of God—which I take for granted in your case, at least—you can 'make up' with them; but it will never be just the same." Then he used the illustration of the cracked china bowl. "You can cement it, and thereafter, possibly, it will do good service, but it will never be just the same." We have all found it so. The quarrel—or unpleasantness—can be patched up, but how trying, what a touchy matter it is to go on in the same old friendship or intercourse with the person. My friend made further application of his idea to church disagreements. He argued: "Don't let the members of your church break with you or one another. It may be just a little rift, that a few drops of the cement of better understanding or charity can repair, but you don't want to have to live with people where the associations and relations will be brittle." It is a rather pessimistic thought, but it is a principle of life. This is one reason why Christ wants us to be perfect, even as the Father in heaven is perfect.

Nor with God

Is it different in our relations with God? We have every assurance that when we fall out with him, Christ the Reconciler (our "reconciliation") brings us into a new union—no patching up—so that we can go on living with him without restraint, because he is a God of infinite forbearance and of a spirit forgiving beyond our comprehension. Yet the strongest faith and the profoundest theology—even Paul's—have never been able to rid men of the thought that even with God there is a difference. It is well with the son who has returned, but to the son who never went away the father says, "All that I have is thine." It must be pleasanter to live with a God with whom we have never had a disagreement.

Heart to Hand

The Doctor Sanders referred to above objected strongly to the collection-plates that are not plates at

all, but bags on the end of a long stick. Such ecclesiastical utensils were in use in the church in New York of which he was pastor. He had them thrown out. They were convenient, and they conduced to that real honest-to-goodness giving where only God and the giver know "how much," but according to Doctor Sanders' way of thinking they are decidedly impersonal. They put four or five feet of stick between the treasury of the Lord, in the person of the church, in the person of the collector, and the hand that gives. "Besides," argued my friend and pastor, "if the church collects in that way, it will accustom its members to give in that way—on the end of a long stick." He knew what he was talking about. "The gift without the giver is bare." How much more satisfaction there is in handing out than in sending! The intermediary is unavoidable, or necessary, in much of our church and charity contributing, but he detracts from the heartiness of it; just as in trade the jobber, the distributor, the middleman takes, as we think, too much of our share. Contributions from those on the circumference of the church are needed and help, but the cheerful givers whom the Lord loveth will be those who are in the thick of the church's activity.

God Uses a Plate, Not a Bag on a Stick

Nor may it be thought that we receive from God in a bag at the end of a long stick. He hands out as a father does to the child he loves; his heart near to my heart when he gives. I do not like the long-distance telephone comparison applied to God. "Closer is he than breathing, nearer than hands and feet"—also when he blesses us. What we term "formalism" in religion is the bag-on-a-long-stick method of worship. The evangelical protest has been that we should talk, pray and sing to God directly; no priests, no Virgin Mary; and not let the sacred act or object, sacrament or book, stand between us and Him; they are to bring us into the divine Presence and leave us there, that is all.

The Gospel Writ Large

John A. Broadus, eminent teacher of the art of preaching, used to caution his students against cramping their texts. The great congregation of which I was one was an average congregation, "just folks," mostly professing Christians; many young men and women. The preacher's text was, "The Son of man is come to save that which was lost." To my mind he missed a splendid opportunity—because he narrowed his text. I would not say "belittled," for the stress he gave Jesus' words was the foremost, and all important, but after he had made that point, why did he not make some of the others—that certainly must be involved and contained in Jesus' meaning? The picture of the sermon was that of the shepherd ou on the mountain of human life, seeking men lost i pronounced wickedness and rebellion against Go But certainly many in that congregation were lost i other ways. Some had lost hope, and some had lo ideals, or the ambition to use and not waste life, c self-control, so that they were bringing themselve and others no little unhappiness. Did not the Son c man come to save people lost in those senses? Lon ago I gave him my trust as the Saviour who died fo my sins upon the cross of Calvary; but there ar large phases of his saving ministry that I need toda and every day, and that many need who have n wandered afar, who have not condemned God. Th hymn exclaims, "Oh, what a wonderful Saviour! and that other hymn suggests that there's a widenes in Christ's salvation like the wideness of the se Paul knew about it when he told his amanuensis t write "the unsearchable riches of Christ!" An ol lady said to me, "I get so much more out of the Bibl when I read it in large print!"

The Easter Hope

By W. Quay Rosselle, D. D., Malden, Mass.

Easter is the festival of hope. Hope is one of God richest gifts to his children. Its opposite is despai and that is spiritual death. Paul tells us in his Epistl to the Romans that we are saved by hope. It is ce tain that we are lost without it. It is one member c a redemptive trinity—faith, hope, love. These ar things that *abide* when all else has vanished awa And these are the experiences of the soul of ma which reveal to him spiritual truth. Without them w cannot know God or Christ or the Bible. They ar the things to which immortality becomes a livin reality. Up into them the Easter spirit lifts us, an that is our victory over death and the grave. En visioned by these things, the Christians burst fort from the upper room and preached the resurrectio of Christ to the astonished multitudes at Pentecos Peter declared the true reason why the murder c Christ's body had not destroyed Him. "Whom Go hath raised up, having loosed the pains of death because it was not possible that he should be holde of it." The real personality is not the body in whic it lives. There is an outer man that must perish, bu there is an inner man experiencing daily renewa There is a natural body and there is a spiritual body The one goes into the grave, the other never. Deat is helpless before the spiritual man, for he cannot b holden of it. This is the joyous proclamation o Easter. Christ is the first-fruits of them that hav slept. All who have received through him the gift o everlasting life have a life that death cannot touch

Life Here and Hereafter Through Christ

By JOHN SNAPE, D. D., Los Angeles, California

The coming of Jesus Christ into this world made possible a new sin—the sin of not believing on Jesus Christ. He himself said, "If I had not come and had spoken unto them, they had not had sin: but now they have no cloak for their sin."

The words that Milton puts into the mouth of Satan are often glibly quoted by men who forget while quoting them that they are Satan's words:

> The Son of God I also am, or was;
> And if I was I am, relation stands;
> All men are sons of God.

Over against these words of Satan must be put the words of Christ, "Ye are of your father the devil, and the lusts of your father ye will do."

Science, it may be said, is knowledge classified, ordered, systematized, properly arranged. Conscience, then, must be "con-science." It is self classified, ordered, systematized and properly arranged. The natural man who examines himself scientifically will have to label himself a sinner. The Holy Spirit is familiar with the scientific method. His chief business is to cooperate with conscience in convicting men of sin, of righteousness and judgment.

It is significantly true that the three great arraignments of sin in the Bible are arraignments for not doing, not loving and not believing. Not doing—"Inasmuch as ye did it not to one the least of these, ye did it not to me"; not loving—"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha"; not believing—"When he is come he will reprove the world . . . of sin, because they believe not on me."

Most people plead guilty to the last two of these arraignments but deny the first. The religion of many men lacks faith and love without lacking deeds. The substitution of philanthropy for Christianity is the common sin and the common blunder of our day.

It was likewise the sin and blunder of the day of Christ. Pharisaism with "overstrained scrupulosity" applied the law to garden-herbs, but overlooked weightier matters. It tithed mint, anise and cummin, but neglected judgment, mercy and faith. Christ said, "These ought ye to have done, and not to have left the other undone." The Jews swallowed the camel when they paid Judas the price of innocent blood; they strained out the gnat when they refused to put the money into the treasury.

The amazing sin of the human heart is the sin of not loving; the subtlest, the sin of not doing; the damning, the sin of not believing.

Jesus said, "I am the way, and the truth, and the life." These words have been called "the ten words of the gospel." Moffatt's translation is, "I am the real and living way." Christ is both the goal and the way to it; he is both the truth and the embodiment of it; he is both the life and the incarnation of it.

Said Thomas à Kempis: "Without the way there is no going, without the truth there is no knowing, without the life there is no living. I (Jesus) am the way which thou shouldest pursue, the truth which thou shouldest believe, the life which thou shouldest hope for."

I once heard E. Stanley Jones say: "Communism will not summon my enthusiasm or elicit my full devotion; Fascism is unsatisfying; but the kingdom of God will satisfy me and command me. It is my magnificent obsession."

The kingdom of God—what a meanful phrase! It is, as Shailer Mathews called it, "an ideal social order in which the relation of men to God is that of sons, and to each other that of brothers." Jesus was its incarnation. He was the life.

The opening words of Jesus' final message to the disciples was, "Let not your heart be troubled: ye believe in God, believe also in me"; the closing words were, "Be of good cheer: I have overcome the world." He who so much needed comfort comforted them—and closed his message with ringing confidence and cheer.

We hold in our hands the remedy for the world's present sad condition. If Christianity is not a world force then we need another force. We are not engaged in a defeatist's battle. We are to be, indeed, more than conquerors. This is the victory that overcomes—even our faith.

Christianity is built on a scale of two worlds. Jesus was dead, but he is alive for evermore, and that fact is the most vital, the most powerful, the most convincing, the most comforting, the most blessed fact within the knowledge of man.

Man lives in a three-storied house. On the first floor he eats and drinks, buys and sells, works and plays, fulfils all the necessities of his physical being. On the second floor he reasons and reflects, memories and meditates, and through the increase of knowledge thus obtained gives full expression to his intellectual life. The third floor is the upper room of a man's soul, through whose windows he looks out upon the stars, communes with his Creator, cultivates the upward glance, develops the emotions that are deepest,

(*Concluded on page 78*)

Learning for Life; the New Adult Program

(A SERIES OF FIVE ARTICLES)

By O. G. HERBRECHT,[1] Des Moines, Iowa

III. THE UNDERSTANDING OF LIFE

The most striking remark I have heard for a long while came at the close of a banquet toast, and from one to whom I would have looked least for it. Perhaps it was a quotation. At any rate, he ended his neat little speech with this bit of philosophy: "Man is too good not to be better."

That has haunted me ever since. It is such a necessary, encouraging—and obvious thing to say. And it is the gateway to the second emphasis of the new adult program, "The Understanding of Life."

It takes us straightway back to Jesus himself. Life when he met it in Nazareth and Jerusalem was as modern to him as ours is to us today. Nothing is "old-fashioned" except to the next generation, or to those who insist on going blindly through their own day. The people who habitually "walk in reverse" are never the helpful ones of their time and place. Jesus was profoundly helpful because he took life without being shocked by it—and when he found it he tried to leave it better at his going. His unconscious motto was: "Man is too good not to be better." So he tapped the root of goodness in all life and caused it to grow into fairer loveliness.

If Christian adults of this generation want really to be helpful they must follow the program of Jesus; accept life where it is as they find it and help to make it better.

Possibly parents might begin in their own home—with their own children. These growing families of ours are living *their own* lives—not ours. Our first task is not to be shocked, or heart-broken, or to criticise. Our first task is to understand them.

What makes them so different than "when I was their age"? Well, partly we ourselves. We cannot, ourselves, escape wholly the influences of our day. There is a restlessness, an unsatisfaction, a nerve-tension due to high-strung living; the struggle for mere bread and butter, intensified by increasing competition, has keyed us—sometimes even in our speaking—to higher, sharper notes. We are a bit more impatient, more hurried, more worried, more immersed in routine needs. All that is bound to breed in our children a germ of moral if not physical hysteria. We think of ourselves as we used to be and then wonder at our children turning out to be what we really are. Then, too, the public school makes a difference. The two dominant factors of modern schooling are freedom and experimentation. Both of these run through the lesson materials, the teaching methods, the school management—what wonder that very soon our children belong to the crop of those who think freely, resent restraint, accept only what they have tried, repudiate all that is "traditional" as Victorian. I am not here discussing the pros and cons of the system. It is just that we may remember such a system produces a generation of its own as truly as the schools of yesterday produced us. And we cannot do a thing about it—until first we understand it.

The same daily routine that is changing us is changing them, only more rapidly because children change more easily than adults. We adults know perfectly well that moral temptations are not only multiplied but intensified in our day—and probably in every day. I am very sure our grandfathers had more temptations to meet than did the people of Jesus' day. Modern amusements, modern dress, modern social customs, modern newspapers—from a dozen different sources pour in new temptations with greater fascination than ever.

And living, as we do, in a day wherein inner resistance of life is no greater than it has ever been, exposed to greater temptation—there should be no surprise in the alarming increase of adolescent breakdowns. It was to be expected.

Undeniably, humanity is changing—with every generation. The adult must open his eyes to it, not only in his home, but as truly in the community. Every group is under the sway of unheard-of economic pressure—some say economic change—being constantly educated by newspaper emphasis on "unemployment," increasing crime and ever-ready investigation into political and moral corruption. Being constantly harangued via radio by conflicting voices, why shouldn't we be dealing with a generation of people unsettled, explosive, daring, doubting, questing? And yet—too good not to be better!

The first task, then, let me repeat, of Christian men and women who seek to share themselves into Kingdom building is to achieve a clear-eyed understanding of modern life. The wise man said, "With all thy getting get understanding."

How can we achieve understanding?

[1] The writer is director of young people's work for the Iowa Council of Christian Education. He is the author of *Facing North, The Extension Division of the Church School,* and many published dramatizations and religious educational articles.

1. *By looking forward, not backward.* By disciplining ourselves to stop saying, "Now, when I was young we——" That leads nowhere except backward. To understand humanity look ahead where they are looking. After all, their dreams are not so much different than ours. What kind of a world do we see when we dream at our best? Likely that is what they see, too! And their dream colors their soul. I know a mother who has a passionate love for her children—and her dreams still are all for them. She does some things that are hard to endure and endorse, but looking through her eyes at her goal one can understand even the error of her ways. And understanding, can become helpful——

2. *By touching life—not merely looking at it.* The terrible Russian monk Rasputin said, "How can I know the joy of forgiveness if I do not first sin?" That is not the way, however, to the understanding of life. I know I understand much better now a great class of people about whom I was frankly skeptical. I spent a night and part of a day with them in the city mission, watching them at meals, at prayers, at work, at fellowship. I heard from their lips something of their stories, and into my heart crept a glow of warmth that had never been there and my eyes saw not their failures and weaknesses, but the manhood and womanhood in them that was too good not to be better. So, too, Jane Addams touched the flotsam and jetsam of Chicago; and Jacob Riis the slum children of New York. Therefore came to both of these great souls a great understanding of life.

3. *By lifting life, not merely touching it.* We catch a new sense of the possibilities of a life as we see it respond to lifting efforts. I remember a woman who took a sickly "slip" of a plant that someone had thrown away and began to nurse it back to life. All that one can do for such a plant she did, and when the slip began to lift its head she felt her great reward. Today that plant stands in her window, magnificently beautiful with a great spread of leaf, throbbing with the utter fulness of plant life.

Just a few hours ago a minister told me of a young man in our congregation who is now out on parole. Bad home—bad companions—drink—theft—jail—the old, old story. Now he is out, and that pastor has wrapped his arms around him, and the Christian young people have opened the circle of their fellowship to him, and no adult is snubbing him or whispering with pointing fingers. I understand the meaning of the light in that young man's eyes as he talked to me after the service. He is coming to be like that plant in the window.

It is not easy to achieve understanding. It is, however, a program worthy of the men and women who meet in church schools and think together about truly sharing themselves into the kingdom of God.

Come for Supper!

By Charlotte Pieper, Cincinnati, Ohio

A plan that is working very satisfactorily in our Sunday-school-teacher-and-officer group is the monthly supper conference. We were having difficulty in getting satisfactory attendance at these meetings.

The supper plan has proved to be a good and effective remedy. There are four homemakers in the group who prepare the meal. A maximum charge of twenty-five cents is made. The menu includes meat, potatoes, a vegetable—or salad—coffee, rolls or bread, and an inexpensive dessert. Reservations are made beforehand with the superintendent or committee. Those who are employed come directly to the church from their work. This saves time, encourages promptness, and decidedly cuts down on last-minute decisions to "stay at home."

Following the supper a brief devotional service is held, some member of the staff volunteering a month in advance for this part. At the conclusion of the devotional the business meeting is held. The rest of the evening is devoted to the discussion of school problems; to evaluating the coming series of lessons; to adapting the material to varying age-groups; and the like. Particular stress is laid upon the matter of cultivating friendliness in the school and building Christian world citizenship. The teachers have ample opportunity to ask the pastor questions. Committees for special days are appointed during these supper conferences. Several times during the year outside speakers are secured.

On the final Advent Sunday the annual Christmas supper session is held. The workers busy themselves in decorating the church and packing candy-boxes for the school's Christmas treat. The supper is prepared by the boys and girls, while the "year a-round" cooks are guests of honor. In the evening the entire group goes out caroling. The summer suppers take the form of picnics—when the weather permits. The same program is followed, but the formal meeting is shortened so that outdoor games may be enjoyed.

A fine spirit is fostered at these monthly meetings; better coordination results throughout the school; and the door to better understanding between pastor, department heads, teachers, and officers is kept wide open. It seems as though these supper conferences are for us simply indispensable. If we were obliged to go back to the eight o'clock meetings we should all miss one of the most enjoyable and beneficial institutions in our Sunday school work.

SYLVESTER HORNE remarks, "What the Bible makes of you is more important than what you make of the Bible." With the same thought, Goethe said, "I read the Bible because the Bible reads me."

BAPTIST SUMMER ASSEMBLIES, 1936

	Total Attending	Enrolled for Work	Instructors	Assisting in Management	Assembly Credits	Assembly Diplomas	Standard Credits (Old)	First Series	Second Series
Arizona:									
Prescott	178	148	14	6	25	----	207	----	----
California, N.:									
San Joaquin	121	103	9	3	----	----	6	2	68
Sacramento River	68	64	12	1	----	----	5	38	12
Lake Tahoe	215	147	12	5	----	----	12	248	78
California, S.:									
Idyllwild Pines	500	389	29	8	----	----	----	380	186
Colorado:									
Geneva Glen	172	83	13	2	----	----	12	----	107
Grand Mesa	100	91	7	4	----	----	----	54	54
Connecticut:									
Storrs	119	119	17	9	226	10	36	----	225
Idaho:									
Saw Tooth Mountains	464	290	17	15	41	----	59	----	96
Illinois:									
Lake Bloomington	72	56	9	7	----	----	52	----	----
Chicago—Lake Geneva	117	87	12	1	250	2	----	----	37
Indiana:									
Franklin	250	230	15	3	230	29	54	360	224
Wawasee	190	158	16	2	158	4	----	271	28
Roumanian	96	34	5	2	60	----	----	17	----
Iowa:									
Iowa Falls	437	225	15	31	----	2	70	127	274
Kansas:									
Ottawa University	225	178	11	10	----	----	48	18	132
Scott City	219	72	7	7	----	----	32	14	42
Maine:									
Presque Isle	135	135	13	5	----	----	----	89	16
Charleston	51	51	7	1	56	8	11	69	21
Michigan:									
Hillsdale	120	109	11	5	----	----	38	----	162
Cloverland	22	22	5	2	----	17	19	18	6
Minnesota:									
Medicine Lake	141	105	7	6	51	2	48	----	410
Montana:									
Templed Hills	125	83	10	8	31	----	13	----	89
Nebraska:									
Hastings	171	139	16	12	49	----	29	----	227
New England:									
Ocean Park, Maine	1,000	547	44	76	752	41	76	----	386
New Jersey:									
Hightstown	155	132	19	2	166	----	111	----	233
Bordentown (Negro)	39	27	10	2	----	----	----	----	54
New York:									
Keuka College	186	186	19	2	----	17	556	----	267
Camp Clough	28	28	6	5	----	----	----	56	----
North Dakota:									
Lake Metigoshe	86	75	6	5	151	----	----	125	----
Ohio:									
Granville	864	198	22	23	----	----	----	159	293
Oklahoma:									
Deyo Mission	67	44	6	6	----	----	----	3	3
Oregon:									
Cascadia	225	160	20	11	----	2	----	57	19
Pennsylvania:									
Unami	60	46	9	4	50	1	----	----	48
Keystone, La Plume	69	60	8	1	----	2	6	----	96
Camp Corbly, No. 1	90	77	13	12	----	----	117	----	----
Camp Corbly, No. 2	116	94	12	12	52	----	121	----	----
South Dakota:									
Camp Judson	131	109	15	7	170	----	5	----	102
Utah:									
Ogden Canyon—Liberty	82	66	14	9	14	----	----	19	42
Washington:									
Burton	150	132	24	9	----	----	----	41	101
Twinlow	75	62	7	1	----	----	----	88	----
West Virginia:									
Philippi	226	203	15	5	397	24	117	----	130
Wisconsin:									
Green Lake, No. 1	151	126	25	2	----	----	----	----	----
Green Lake, No. 2	162	145	17	2	----	13	136	182	----
Wyoming:									
Camp Wyoba	90	86	7	4	----	----	62	----	60
Total	8,360	5,721	643	350	2,929	174	2,058	2,435	4,328

A Statement of Christian Convictions

(Adopted by the Lake Geneva Conference on the Religious Education of Adults)

Social maladjustments confuse our generation. For multitudes life has lost its meaning and worth, and vital touch with God is only a wistful memory. Race prejudice and hatred, class antagonism and strife, war and the active propaganda which foments war, arbitrary suppression of civil liberties, the confusion and failure of many homes, frustration of the normal vocational and mating aspirations of youth: these are the experiences which embitter lives, lay waste personalities, and thwart human fellowship. Vast unemployment while much work needs to be done, widespread malnutrition and want in the midst of potential abundance, indict our social order. For underlying all these evils and a major factor in each is the sinister influence of unjust economic processes which stimulate bitter competition and make possible the exploitation of the many by the powerful few.

We Confess Our Sin

We renounce the evils implicit in all these conditions. Nevertheless we share the guilt of a world in which they exist. We have failed as Christians to unite in the effort to overcome them. In its divisions, its rivalries, and its preoccupation with its own institutional interests, the church of which we are a part has patterned itself too much after a pagan world. We confess our share in the spiritual inertia of the church and its resistance to new ideas and methods. We realize that before the church can do its part in the creation of a new world we its members must be renewed and filled with a daring faith and a self-sacrificing devotion.

We Are Challenged by Christ

The Eternal Christ calls for new embodiment in our time. The truth which Jesus taught and lived seeks incarnation in every person, in every church, in every society, in all the world. All who give themselves to this creative enterprise amid the change and confusion of our day need spiritual renewal and clear vision as to *facts, goals, forces,* and *actions.*

We Search for Truth

We must know and understand the facts. This requires uncorrupted devotion to truth. It is truth that makes men free, but to have truth men must have freedom to seek, to receive, and to express it. We renounce all suppression and distortion of truth in the interest of a class or nation, or for personal gain, and all denial of the freedom to search for truth, and to make it known. A good cause can trust in truth. In time of war and race or class conflict we are told lies and expected to tell them to others. The first casualty of war is truth, and this is but one striking instance of the fate of truth when twisted to the service of self-interest. We will hold to truth at whatever cost, and not knowingly be party to the propagation of lies for the support of any cause.

We Define Our Goal

The goal we seek is *a truly Christian order of human life,* which will place personality above tradition, property and nationalism. This means that the church itself must subordinate custom, rite and institution to the common needs of men, in conformity to the principle which Jesus so vividly expressed when he declared that the Sabbath was made for man, not man for the Sabbath. It means a reconstruction of our economic order, to purge it of factors that are unchristian, unethical and antisocial—in accord with Jesus' word, "How much is a man of more value than a sheep." It means a world order which substitutes law for the anarchy of war, and in which nations, races and classes, as well as individuals, are subject to the ultimate sovereignty of right.

We Resolve to Love

The forces with which we work must be those that can create and maintain a Christian world. Chief of these, and regulative of all the rest, is love, as defined and illumined by the sacrifical life and death of Jesus Christ. This is the supreme law of life. Love of God and love of man are one and inseparable. Love conquers self-interest and creates in man a new and socialized person. In human life love does highest honor to personality, and will not see violence done to it; it is the invincible good will which makes men comrades and servants of one another. Love is the dynamic of God's life in man. Whatever, therefore, hinders its free flow in our personal relationships, or into any part of the social structure of the world, is sin against man and denial of God.

As Christians we renounce hate, war and other forms of violence which are expressions of hatred; with the help of God and in obedience to Christ we will love across any line of conflict which human hate and greed may draw. We give our positive support to the world mission of the church and to other agencies which make known to the world the gospel of love of the Lord Jesus Christ, and which seek its realization in the material, cultural and spiritual life of all men.

We Commit Ourselves

Our trust is in God, whose life and truth and love flow through us when we open the way. We hold ourselves responsible for the use of intelligence in discovering practical ways to attain our goal, and for the exercise of honesty and courage in working for it. Our responsibility is great in proportion to our experience and knowledge, and to our position of influence and power.

Within and without the church there are many who share the Christian ideal and who await only a clear conviction and a definite goal. Christian youth have already embarked upon a movement to build a new world; we earnestly desire that youth and adults shall work together, and to this partnership we are eager to contribute all that we have and are. In fellowship with the youth of our land and with all men of good will, we humbly and whole-heartedly commit ourselves to unite in devotion to the common objective—*a new world in which dwelleth righteousness.*

Observe Lent? How? Why?

By LUTHER WESLEY SMITH, Syracuse, New York

(The following is an excerpt from *And So I Preached This,* one of the recent additions to The Judson Press Sermons. The book may be ordered from the Society's Philadelphia headquarters, or from any of the branches. Price, $1.00, postpaid.)

You deny yourself? Very well, what do you deny yourself? And for what? We deny ourselves candy, movies, parties, dances, bridge, and the like—pretty, respectable self-indulgences! And for what reason? For any number of reasons. I am eating too much candy, anyhow, you think; it's bad for my avoirdupois; and it costs too much; it'll do me good to give it up for a few weeks. I go to movies too often; now that Lent has come I ought to give them up; it's a saving of money I ought to make, anyhow. Dances? Bridge? Of course I do not dance or play bridge during Lent! It is not seemly to do so. Surely, we think, one ought to deny himself something during Lent.

But I ask, why? Why deny yourself? And for what?

How many of you have stopped eating candy, or have stopped going to the movies during these Lenten days, in order that by so much more you might give gifts to those who are poor and in distress? How many of you have stopped going to parties, or have stopped your bridge-playing, in order that you might have more time to draw apart by yourself, to spend your afternoon and your evening in quiet, earnest thought and prayer, seeking to discover God's fuller will? And when Lent is over, what are you going to do? If you're like the rest, you'll go back to the same round of self-indulgence, like the Sadhu of India, who having mortified the flesh as a ritual—self-denial for its own sake—goes back to the same old life of self-centeredness.

In the Episcopal church year the Sunday after Easter is called "Low Sunday." Well, for my church and for many other churches last year the Sunday following Easter was low Sunday! Do you think for a moment that that is the kind of religious folderol Jesus had in mind when he said, "If any man would be my disciple let him deny himself and take up his cross and follow me"? Has Lent become a period when you refrain from self-indulgences that you may buy the approval of God in sufficient measure so that you can go back with unaccusing conscience to the same old round of self-centered living? Or do you draw your garments hypocritically about you, saying, "No, I don't observe Lent; I don't have to; I'm not that kind of periodic Christian." Very well; Lent, or no Lent, what do you deny yourself? And for what? Has Lent become for you and me what it can and ought to become—a period of brooding meditation, of self-discipline and self-denial, for our own sake and for the sake of others, that from this experience we may be ready, not to go back to the same old low levels, but be ready to go on and up to new levels of insight, with the resources of spiritual strength in our souls to accomplish a life's work for God?

But some of you are no doubt saying to yourselves: "Self-denial may be all right for others, but it has no attraction for me. I refuse to accept the hard and difficult way, the road of sacrifice and of self-denial. I choose an uncostly life. I'll take my chances with the way of self-indulgence." Do you think that thereby you will escape self-denial?

Here is a young musician, or a young artist, with the bud of genius in his soul. Suppose he says: "I will not deny myself to spend long patient hours of practice to master the technique of my instrument, of my art; none of that self-denial stuff for me!" Has he thereby escaped self-denial? Has he not rather plunged himself into tragic self-renunciation? He might have been a Kreisler, a Turner, or a Lorado Taft; instead, he lives and dies a hack—a hack musician, a hack artist. "By no devious circumlocution can we escape the fact of self-denial which is wrought

into life." Let no man say then: "Not self-denial but self-indulgence is my choice. 'I seek no unrestrained and uncostly life.'" "For," says Fosdick, "if we will not deny ourselves for a Christian home, we will deny ourselves a Christian home! What more appalling self-renunciation can there be? If we will not deny ourselves a loose and unchaste life, then we shall deny ourselves self-respect and a conscience fit to live with. If we will not deny ourselves a wagging tongue, we shall deny ourselves friendship—God pity us! If we will not deny ourselves those habits of thought and life that keep divine fellowship away from our heart, then we shall deny ourselves God. In short, if we will not give up evil for good, we shall surely give up good for evil."

And so when Christ comes to us, as it were, in Spirit, in these Lenten days, and talks to us about self-denial, he is not talking about a principle which is exclusively Christian; rather he is talking about a principle that runs throughout all life as grain throughout the wood.

The difference between Christ and the world is in what he asks us to deny ourselves for. "There is no man," he says, "who has given up house or wife, or brethren, or children for the kingdom of God's sake" —that is, when Jesus talks about others taking up their crosses and following him, he is saying that the cross is not simply the instrument of his death, it is a way of life. "It is always and ever giving up that to which I have a perfect right for the sake of others."

Christ had a perfect right to his life. He gave it up for the sake of others. Livingstone had a perfect right to the joys and benefits of civilization, but he gave them up—for the sake of others. You have a right to your leisure time, to spend your evenings comfortably at home, as you please, but there are some of you who are giving up your evenings to prepare your Sunday school lesson, that you may fit yourselves more worthily for leadership—for the sake of others. There are some of you who are giving up your evenings and your spare time to call on others who need you, for the ministry which you can render to them in the spirit of love and in the name of Christ. Yes, you have a perfect right to your money. But there are some of you who are giving up that right, and in sacrificial measure, that the load on the shoulders of others may be lifted, that institutions of human helpfulness and redemption may have a chance to function in a world of need.

Says communism: "What's yours is mine; I'll take it." Says capitalism: "What's mine is my own; I'll keep it." Says Christianity: "What's mine is ours; I'll share it—for the sake of others." Says the secularist, through the voice of Clarence Darrow as he spoke to the young men of Kansas City some time ago, "Young men, go ahead and drink all you want to. when you please, and where you please; it is your right!" Says the Christian: "Yes, there is liquor, and I have a right to drink it if I please; but I propose to give up that right for the sake of others, in order that by my influence and example, and by withholding my consumer power, I may have a part in killing that damning, character-dissolving traffic." Says the self-styled "self-expressionist"—the irreligionist—"My instincts and my impulses have been given to me that I may express myself. I have a right to express myself as I please." Says the Christian: "My instincts and my impulses are mine to do with as I please; therefore I propose to discipline them, control them and consecrate them, that they may not have expression in low self-indulgence, but in high self-fulfilment. I propose to express myself not down but up, for the sake of others, in ways that build character and happiness in home, city, and nation."

Communism, transferring greed and authority from one group to another group, is never going to save the world. Capitalism, with its benevolent selfishness and its reliance on the profit motive—the impulse to grab—is never going to solve the problem for society or for the individual. Moral irresponsibility will never lead the human heart anywhere but deeper into the wilderness. Only the cross of Christ can save the world, you, me. The cross is not merely a symbol set upon an ancient hill; it is way of life—or it is nothing. It is, always and ever giving up that to which I have a perfect right for the sake of others.

Into this fear-torn and disordered world, into our own groping and selfish hearts, from across the generations, sounds the voice of Christ: "Deny thyself—take up the cross and follow me. Whosoever shall lose his life for the kingdom of God's sake, for my sake, for the sake of others, shall find it." Self-denial is the path of self-realization.

"Know thyself? Of course," Jesus would be the first to say it: "Ye shall know the truth, and the truth shall make you free." Control thyself? Of course. Enjoy thyself? Of course. But even as the fingers have meaning only as they are gathered up in and properly related to the hand, so these principles of the good life are meaningful only as they are gathered up in and properly related to the cosmic principle of self-denial. Whoever gathers up these principles of living in one great life of self-forgetfulness, of self-giving, of self-denial, he it is who marches forward in step with the harmonies of the music of the spheres.

Are you observing Lent by denying yourself? What are you denying yourself? And for what?

The spiritual significance of Lent is its call to us to give ourselves in these days to meditative self-examination; and to give up, for the sake of others, the low for the high, a self-centered life for a God-centered life.

The Liquor Problem Today

By DEETS PICKETT

Director of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church

VI. THE MOST IMPORTANT THING

Suggested Scripture: Amos 5: 14

"To use liquor is to the nervous system like placing sand in a watch; it wears it out rapidly, making it a worthless, useless thing."[1]

Now that we have gotten this far, isn't it about time to make up our minds what we are going to do about this alcohol question, so far as we personally are concerned? We may be confused as to prohibition or state control, but we cannot afford to be confused about the policy that is going to govern the four square inches in front of our mouths, or, in the case of girls, the three square inches. You might as well understand now that we have a decision to make. The young man or young woman who comes into contact with other young men and young women, not to mention contact with those who are older and should know better, is going to be confronted with what is known as the "temptation" to drink. In other words, you are going to be offered cocktails, beer and other alcoholic concoctions on occasions when it will take real manhood and real womanhood to say no; that is, if you desire to say no. Don't make the mistake of thinking you can "just take an occasional drink when it would be very embarrassing to refuse." If you do take an occasional drink, anyone who offers liquor to you will be offended if you refuse. If, on the other hand, you always say, "That stuff may be good for you, but it is certainly poison to me," your acquaintances will probably laugh good-naturedly and let it go at that. In other words, be consistent; there is no other moral support so adequate.

Do We Have to Drink?

Also suppose we accept right now the principle that we do not have to drink if we do not want to. You will meet some people who hold a contrary opinion, but on the average they are not worth knowing. They need to read Emily Post; their manners are very bad. Let us illustrate the matter a little. Suppose you are one-half of a married couple, the lesser half, and you telephone Mary some afternoon that you have just met a friend you want to bring home to dinner.

"He happens to be a Jew, Mary, a very orthodox Jew, but I am sure that you will like him."

"Oh, goody," says Mary. "I have a fine big ham; I will just bake that for the main dish."

Of course Mary wouldn't serve ham to your Jewish friend, even if he eats ham, as many Jews do, because she would know that there was a remote possibility, at least, that it was a forbidden food to him. No well-bred host or hostess will insist that you drink liquor any more than he will insist that you have pepper in your soup if you don't like it.

What Is Involved in a Decision?

Let us dispose of the question of personal welfare first. If you have studied this series of discussions this far, you will probably be ready to agree with the author that there is no question as to the inadvisability of using alcohol so far as the physical welfare is concerned. Neither your muscles nor your brain are so efficient for work or play after the use of alcohol. There is no argument as to this: every football-coach and athletic trainer of any type agrees. Of course we might as well admit there are times when we do not want to be efficient; we want, as Andy says, to "unlax." The question is simply as to the best way to "unlax." The alcohol method is an unnatural method and involves reaction.

Morphine will help us to forget all about troubles for the time being, but anyone who has had it at the hospital knows that when the effect of the stuff begins to wear off it leaves the "jitters" to be dealt with. The test of a true release is this, "Will it have the same effect each time?" Alcohol will not. The dose must be constantly increased, and any chemical of which this is true is a drug which should be used internally only as a medicine.

Alcohol in the Higher Realm of Life

If the use of alcohol is inadvisable because of its deleterious effect upon the muscles, its use is much more inadvisable because of its deleterious effect upon the mind. We have seen that its influence upon mental and nervous efficiency is very great and very bad. But its influence upon the personality is more important. To begin with we should never yield the conclusions of our better judgment to social pressure, the spirit of adventure, an inclination to defy restraint. Such motives for drink are simply childish, and the time has come to put away childish things. Doctor Eliot, the late distinguished president of Harvard University, says that when he was a young man he learned to smoke cigars. Smoking did not seem to do him

[1] Luther Burbank.

any great harm, but he says he abandoned the habit to satisfy himself that he had the stamina to control his appetite for tobacco. He found that this minor measure of self-discipline served a most useful purpose in the development of his character. Dr. Courtenay Weeks, of Great Britain, says: "On the substratum of animal instinct is imposed the higher human powers: inhibition, self-control, consciousness, discrimination and the higher appreciations and satisfactions. Primitive instinctive behavior finds its instrument in the basal ganglia. Civilization has subordinated these impulses to the control of the higher centers of the cerebrum cortex." Any impression made upon or through the body leading to a sensation or a desire passes first to the basal ganglia and then is transferred to the cortex for discrimination and control. When the instrumentality of the cortex is impaired, decision is made upon the primitive plan. If we are content to be jungle men and jungle women out of a jungle environment, we do not have such a driving motive for abstinence. But if we are proud of the man or woman who sits enthroned in our souls, civilized, adequate to the demands of an age the vision of which never entered the brain of pithecanthropus, we will do well to let alcohol alone because it interferes disastrously in all of the psychological processes of highly developed homo sapiens. Certainly, at the very least, we must and will refuse to introduce into the teeming world of our nervous and spiritual organization such a mischief-maker as alcohol at the suggestion of men who make money from its sale.

The Good Life

Many people honestly think that drinking is just one phase of gracious living, that happiness is to be found according to the ancient formula, "Wine, women and song." The truth is that the consequences which are incurred by the young man or young woman who begins to drink are appalling. If the author were to say that thirty percent of all drinkers eventually become alcohol addicts, it would be deemed just one more statement of a temperance fanatic, but when the great physician Dr. W. J. Mayo, known wherever men of science gather, says that not only thirty percent of drinkers become alcohol addicts, but many of the other seventy percent suffer degenerative changes, the charge of fanaticism cannot be brought with good grace. No drug which enslaves thirty percent of its users can be spoken of as a drug to be "used, not abused." The use itself is obviously abuse when it is commonly used as a beverage. But the danger of alcohol addiction is not the only danger. There is the danger, of course, of death—certainly of a shorter life; the danger of a failure to realize our full possibilities, the danger of business failure or social disaster. The good life, the life abundant, is not lived in the company of drink, although drink is ever ready to promise.

Our Debt to Society

"Civilization is the art of living together in large numbers." If abstinence involves sacrifice—certainly not more than a minor sacrifice—it is a sacrifice which we can very justly make to the society which contributes so much to the beauty and satisfactions of our lives. It is, as the Good Book says, "a reasonable sacrifice." The movement against alcohol is not a movement arbitrarily to restrict personal liberty; it is a movement to escape from the chains of tradition, custom and trade promotion. A certain amount of regimentation is necessary in the social organization of this day; births, deaths, marriages and divorces are all matters of law and political record. If the state finds it necessary to repress the trade in alcohol or to suppress it, though it may inconvenience the drinker, when the common good suffers such vast injuries from the traffic the slight inconvenience to the individual in the search for a remedy becomes trivial. If the liquor-trader gains the profit, which he shares with the politician, to the distress of the state, and if the drinker gets the liquor, nevertheless it is society which gets the bill. The truth is that good morals are necessary to the strong state; without recognition of morals in law and custom society becomes demoralized, business is shaken to the foundations because of "loss of confidence," for faith in the public morals is at the very base of confidence in the nation's industrial, financial and political structure. The greatest damage done by prohibition repeal was not the loss of a great reform, but the denial of the efficacy of the democratic form of government to deal with great organized, predatory interests. The prohibitionist says with much reason that repeal has put criminal elements on notice for all time, that if they will resist established law with sufficient will and energy it will be changed to legalize their activities. We are finding it so. Even now organized, well-financed movements are under way to legalize a national lottery and state lotteries because, we are told, gangsters, who operate the numbers games and establish places of resort for gamblers on the borders of our great cities, cannot be controlled; we must make terms with them. Alcohol is allied by affinity to all the things that undermine the national welfare: with gambling, with vice, with everything which must rest upon political corruption. It stabs constructive industry in the back, for, after all, liquor money is bread-money, meat-money and shoe-money. It binds labor to ignorance and futility, for it is alcohol which is the opiate of the masses. The material profits of idealism have never been fully computed, but they are vast.

Principles and Methods

The personal obligation is not simply one of personal conduct nor of civic attitude; there is the obligation to action. This obligation rests with weight upon Christian young men and women because they are not going to get any help in solving the liquor problem either from the liquor trade itself or its political supporters. The liquor trade is opposed to all temperance measures, whether prohibition or otherwise, because of necessity they restrict consumption. For this reason the liquor traffic has opposed the measures in Great Britain as well as prohibition measures in the United States, and for this reason we see the liquor traffic today, "having learned nothing and forgotten nothing," pushing its alleged business with all power and at tremendous risk of damaging reaction in the public mind. Organized as it is, the liquor traffic must ever cry "More, more" while its evils multiply and take on ever more repulsive aspects and the indignation of the people rises to a threatening storm. When prohibition was repealed, your author visited the Capitol of the United States seeking the eminent and wealthy men and women who had financed the repeal movement. "These people," he said to himself, "will surely accept the responsibility they have incurred and will propose legislation to take the place of the Prohibition Enforcement Act which will serve the cause of temperance. They may be mistaken in what they propose, but at least they will attempt constructive measures." When he reached the Capitol, he found none of these men or women present, but the corridors were crowded with liquor attorneys who wrote the new liquor laws, pushed them across the tables to the legislators, and had them passed. No, these people, it seems, will do nothing; the duty as heretofore must fall upon the church and its followers, for it is the people who serve the Friend of man who hear the call of humanity, while others have their ears attuned only to the clink of the coins which fall into the till of business, good or bad, or into the revenue-chest of the Treasury.

Compulsion to Action

Whatever we do, let us do something, and that in God's name. "In the unending strife for civic betterment," said Theodore Roosevelt, "small is the use of those people who mean well but mean well feebly." The man who counts is the man who makes himself felt as a force for decency, a force for clean living, a force for righteousness. The history of all human progress is the history of an unending battle between the acquisitive instincts of man and his ideals. Democracy is something deeper than liberty; it is responsibility, and if this be true, how large is the responsibility of the Christian citizen! The ambition of the individual to stand high in the world is a noble ambition, but the ambition of the Christian is to kneel by the side of stricken mankind and help it to its feet. And, something can be done. Never think that because prohibition is no more that the battle is lost; it is not a battle but a war. Said Guizot: "It is only after a vast number of unknown attempts are apparently lost, after a host of noble hearts have fallen into despair—convinced that their cause is lost—that it triumphs."

> "Say not the days are evil—who's to blame?
> And fold the hands and acquiesce—O shame.
> Stand up and speak out and bravely in God's name."[1]

What Can Be Done

The things which can be done are numerous and effective. Let us list some of them.

1. We can offer an example, not a "preachy" example, but simply a living illustration of sane, well-poised good conduct, and we can reenforce this example by fearless support of our convictions. The average young man or young woman has no conception of how the respect for his mental and moral equipment rises in any environment when he does not hesitate to express himself tolerantly, quietly but fearlessly on matters of conviction.

2. We can have a proper understanding of ourselves, and evidently you realize the importance of this or you would not be studying the subject. Even this brief outline perhaps reveals how defective is the thinking of the average man in regard to alcohol or perhaps we would be justified in saying how abysmal is his ignorance.

3. We can give our support, financial support if you please, to some active temperance agency. The Republican party or the Democratic party would be absolutely helpless to conduct a campaign without funds; the first duty of the national chairman when a political contest is in prospect is to fill a war-chest. The man or woman who feels deeply in regard to the liquor traffic in this country but who does nothing or contributes nothing might just about as well not feel in regard to the matter at all.

4. In our organized groups we can systematically survey the problem in our immediate environment. Just what is the liquor problem in your community? An investigation of its character may very well suggest adjustments which might make the traffic less obnoxious in the community and less dangerous to the social good.

5. We can make use of journalistic publicity. There was a great deal of abuse of the newspapers because of their attitude toward prohibition when we had that law, and a great deal of this abuse was quite well deserved. The newspapers, however, plead in their own defense that violation of the law was news

[1] Maltbie D. Babcock.

Today the shoe is on the other foot. The abuses of the liquor traffic and its terrible consequences constitute live news. Not only that, but measures proposed against the liquor traffic constitute news still more eagerly sought at newspaper-desks. Outside of the advertising columns and editorial columns, newspaper reference to drink and its problems is today, in the main, as damaging to the liquor trade as were references to the operation of prohibition five years ago. For instance, the author holds in his hand a clipping from a morning newspaper which says that Federal Judge Richard J. Hopkins in charging a grand jury in Kansas City said that repeal of the Eighteenth Amendment had increased bootlegging to a scale "heretofore unknown."

"It was assumed for a time," he said, "that repeal would dispose of so-called liquor cases in Federal courts. This appears to be a grossly mistaken idea. Repeal so far as we are able to discern at this time appears to have increased the ownership and operation of illicit stills, the unlawful manufacture of liquor and bootlegging to a scale heretofore unknown."

What is the extent of damage done to the liquor traffic by such an item appearing in twelve hundred newspapers served by the Associated Press? The liquor trade might well have afforded $100,000 to keep that two inches of type off the presses. Does this not suggest what can be done in your own community? Write to the editor, collect the news relating to liquor in your own community, classify it, see that it reaches the people through the press. If it is real news, your newspaper will print it, never fear.

Questions

How has the personal problem been altered by the repeal of prohibition:

(*a*) Greater temptation or less?
(*b*) More compulsion in social life or less?

Do you believe that the use of alcoholic beverages is:

(*a*) Always and in every way harmful?
(*b*) Harmless in "moderation"?
(*c*) Personally harmless in moderation but socially productive of disorganization and waste?

Is the problem one for:

(*a*) Legislation?
(*b*) Education?
(*c*) Both?

Should a temperance education program involve:

(*a*) Church activity?
(*b*) The use of the school system?
(*c*) Governmental educational propaganda?
(*d*) Combined undertaking of government, church, school and home?

What is the most effective instrument to use in the establishment of a proper social policy in your community?

(*a*) Journalistic publicity?
(*b*) Organized support of high personal standards?
(*c*) The precipitation of a campaign looking toward the establishing of a law?

(The End)

THE MIDWEEK MEETING AN OPPORTUNITY FOR LEADERSHIP EDUCATION

By GAIL A. PATTERSON, Nanticoke, Pennsylvania

The midweek service seems to be the ever-increasing problem of the average church. Articles about it appear constantly in religious periodicals; many books have been written on the problem. All of these have contained helpful suggestions. While we do not claim to have solved this problem, we do feel that leadership education has proved advantageous as a "project" for the midweek service. At different times we have devoted twelve weeks or more—of the midweek meeting—to some course in the standard leadership curriculum.

The first experiment was with "Course 3, The Old Testament." It was announced that a period of at least twelve weeks would be devoted to this study. It was suggested that leadership-education credit would be issued to those who would meet the requirements. The pastor as leader of the course was accredited not only by our own denomination, but also by the International Council of Religious Education. Several enrolled as credit students, and a goodly number of others followed the discussions with growing interest. The result was twelve weeks of profitable study, the granting of several well-earned credits, and a decided increase in attendance at the midweek meeting.

Some months later "Course 4, The New Testament," was offered. This time the meetings were led by one of our church leaders, well-trained and accredited by the denomination. The results were even more gratifying than in the previous instance.

On my present field I began by leading a series of discussions on "My Church and My Denomination." We started with a study of what it means to be a Christian. Then we took up the question, "Why join the church?" Next, "Why the Baptist church?" A study was made of the organization of the ideal church, the place of the church in the denomination, the association, the state convention, the Northern Baptist Convention, and the Baptist World Alliance.

Incidentally, an effort was made to determine the position of the church with reference to baptism and communion. Needless to say, the study proved of immense value to the pastor as well as to his members taking the course. We were pleased to see children and young people in the meetings and to note the increasing interest manifested.

One stands appalled at the disintegration within our ranks and the number of churches that leave our denomination on account of uninformed and untrained leadership. What better use can be made of the midweek service than for our people to study our church and our denomination, and thus become familiar with its organization and the glorious heritage that is ours as Baptists. Certainly I do not advocate a narrow denominationalism, but I do believe that our people should know why they are Baptists, and the things for which our denomination has stood through the years. In the attempt to become broad, many of our folks have become shallow. In advocating that it makes little if any difference to what church one belongs many have concluded that it makes little difference whether one is a church-member or not. If ever there was a time for the study of the tenets of our faith and for the producing of Baptist homes it is now. This denominational course was followed by "Course 101, The Life of Christ." Several took it for credit, others attended as auditors. Interest was shown by increased attendance and spirited discussion.

In no way do these courses depart from the principle of the traditional prayer-meeting. A worship service is always conducted, sometimes at the beginning, sometimes at the close of the discussion period. Circle prayer is encouraged; but always prayer with a definite purpose. The Bible is used as much, if not more, than in the traditional type of meeting, but here it is used to meet problems and to guide in life situations. Those who do not desire to work for credit are never embarrassed in any way. The credit side of the course is seldom mentioned.

A perusal of Bulletins 501 and 502, Series I and II, of the New Standard Leadership Curriculum will reveal a wealth of opportunities for the enrichment of the midweek service through an effective training program. My suggestion would be to begin with "The Bible and Other Religious Literature," and then proceed to "The Church." Later on, courses might be taken from "Religion in Personal and Social Life." As the church becomes education-minded the study of the child, and other graded courses, will prove of value and interest to parents and young people as well as to the teachers and officers of the church.

My experience has been in small churches of from one hundred and forty to two hundred and seventy-five members. In larger churches advantage could be taken of the "church-night" plan, with its social hour, general or graded worship experiences, and courses of interest to the various groups of the church constituency. A plan of this nature can be made to embrace all the needs of the average church.

Denominational classes and schools, summer assemblies, and interdenominational schools have their contributions to make to leadership education. We would not minimize the usefulness of any of them, but let us heed the golden opportunity offered in the midweek service. It is here we can face and study the local problems of our own church. We are able to deal not with theory and hypothetical cases, but with our own situations, and as we train leaders in the particular field in which they work. It increases the opportunity for experience-centered and creative teaching.

There are times when we as Christian leaders tremble in fear at the trend of the church, the apparent lack of any real sense of responsibility on the part of the rank and file. Is it to be doubted that the church of tomorrow—yes, even the church of today—will be, and is being, determined by its program of Christian leadership education? The call to leadership, be it in the ministry, as teacher or officer, or in the simple following of the Master, places upon each the responsibility of training. Let us give to the Kingdom the best we have. Our talents are not to be buried, they are to be invested that they may bring forth much fruit.

Life Here and Hereafter Through Christ

(*Concluded from page 67*)

highest and holiest in his breast—and thus expresses his spiritual life.

Here he learns to endure as seeing Him who is invisible, because he knows that he will see him as he is at his coming; and buoyed and inspired with the glory of the immortal hope, he renews his pledge of fidelity to him "who hath saved us, and called us with an holy calling . . . who hath abolished death, and hath brought life and immortality to light through the gospel."

You can take nothing greater to the heathen world than the impress and reflection of the Love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of Love, understood by all, will be pouring forth its unconscious eloquence. It is the man who is the missionary, it is not his words. His character is his message.—*Henry Drummond.*

BAPTIST CAMPS, 1936

	Total Attending	Enrolled for Work	Instructors	Assisting in Management	Assembly and Pioneer Credits	Assembly Diplomas	Standard Credits (Old)	First Series	Second Series
Arizona	25	25	2	----	25	----	----	----	----
California, N.:									
Lake Tahoe	----	----	----	----	16	----	----	----	----
Sacramento Valley	----	----	----	----	16	----	----	----	----
San Joaquin	----	----	----	----	13	----	----	----	----
Colorado, Eastern	----	----	----	----	16	----	----	----	----
Illinois:									
Chicago—Lake Geneva:									
Boys' Camp	24	24	2	----	24	----	----	----	----
Girls' Camp	30	30	2	----	30	----	----	----	----
Indiana:									
Pioneer Boys' Camp	70	56	12	2	56	----	----	----	----
Pioneer Girls' Camp	60	46	12	2	46	----	----	----	----
Kansas:									
Western Boys' Camp	50	35	9	----	120	----	----	----	----
New York:									
Camp Neyoraca	49	49	12	2	96	----	----	----	----
Ohio:									
Intermediate	108	97	11	----	97	----	----	----	----
Children	75	75	----	----	----	----	----	----	----
Oregon:									
Central Boys' Camp	----	----	----	----	49	----	----	----	----
Pennsylvania—Corbly:									
Pioneer—Tuxis Boys	34	27	6	1	----	----	----	----	----
Pioneer—Tuxis Girls	112	97	13	2	----	----	----	----	----
Junior Boys and Girls	69	46	11	2	----	----	----	----	----
Pennsylvania—Unami:									
Pioneer—Tuxis Boys	80	69	9	2	----	----	----	----	----
Pioneer—Tuxis Girls	116	101	13	2	----	----	----	----	----
Junior Boys and Girls	163	147	13	4	----	----	----	----	----
West Virginia:									
Girls' Camp	93	63	9	8	54	9	12	----	----
Boys' Camp	110	110	8	4	----	----	----	----	----
Total	1,268	1,097	144	31	658	9	12	----	----
Total Assemblies	8,360	5,721	643	350	2,929	174	2,058	2,435	4,328
Total Camps	1,268	1,097	144	31	658	9	12	----	----
Grand Total	9,628	6,818	787	381	3,587	183	2,070	2,435	4,328

RECENT BOOKS

Order All Books from The American Baptist Publication Society

PAUL BUNYAN SWINGS HIS AXE. By Dell J. McCormick. The Caxton Printers, Ltd. 1936. 111 pages. Price, $2.50.

In order to hear first-hand the legends of the lumber-camps of the great Northwest, the author spent several years among the lumberjacks collecting his material. Seventeen stories concerning the exploits of this mythical woodsman are presented in this book, along with twenty-three illustrations. While the style is so vivid and crisp that any child can read the book with delight, at the same time it makes an immediate appeal to all young people and adults with a hunger for "tall" stories with an American background. It is free from roughness and profanity, which is found, unfortunately, in too many present-day books. This book is adapted to circle reading.

MAKING MARRIAGE CHRISTIAN. By Strother A. Campbell, D. D. The Judson Press. 1936. viii and 128 pages.

No subject is just now receiving more attention from church leaders and in educational circles than marriage and home-building, especially as a moral, Christian, salvaging influence in our modern life. There is, accordingly, a constant demand for books treating of these matters, and in particular those written for young people. The eleven chapters of this book are informal, practical, pointed and interesting; "documented" with illustrations drawn from the writer's large experience in the Christian ministry (Doctor Campbell is pastor of the great Baptist Temple of Charleston, W. Va.). Some of the chapter titles are: "Choosing a Mate," "Taking Leave of Relatives," "The Triangle Tangle," "Housekeepers or Home-Makers?" "Bringing Up Father and Mother," "A Famine of Family Faith."

Bates College and Its Background: A Review of Origins and Causes. By Alfred Williams Anthony. The Judson Press. 1936. 284 pages. Price, $2.00.

In 1855-1857 the Free Baptists established at Lewiston, Me., a secondary school, known as the Maine State Seminary, that a few years later developed into Bates College. It took the name "Bates" from its first considerable benefactor, a prominent financier of Boston and Lewiston. Bates College has always maintained a high rank among the smaller New England colleges. It now has a campus of sixty acres, a fine group of buildings, and student body of around eight hundred, and more than four thousand alumni. Doctor Anthony was an ideal person to write this history. He graduated from its theological department (Cobb Divinity School), was for years a professor in the college, and is a long-time trustee. As the leader of the Free Baptists before their incorporation into the Northern Baptist Convention he writes with immense information and the fullest sympathy. It is a valuable contribution to the history of higher education in America. The alumni and friends of Bates as well as the Baptist denomination owe Doctor Anthony a profound debt of gratitude for producing the book—and the college for publishing it.

And So I Preached This. By Luther Wesley Smith. The Judson Press Sermons. The Judson Press. 1936. 178 pages. Price, $1.00.

Until he was called, in 1934, to succeed Bernard Clausen in the pastorate of the First Baptist Church of Syracuse, N. Y., Luther Wesley Smith was for eleven years pastor of the First Church of Columbia, Mo. Columbia is a great university center, and he not only attracted crowds of these students to his preaching, but had helpful contacts with them. In Syracuse he is continuing this particular ministry to students and young people. Dr. Frederick L. Anderson, in an introduction, characterizes Mr. Smith as: "A leader of youth, a man with a shepherd heart." The title of the book was suggested by the author's problem, "What shall I preach about on this or that special occasion? Not Easter, Christmas, or one of the other church days, but *special* occasions?" These sermons show how Mr. Smith worked out his problem. They will interest both ministers and readers in general. They are unusual, unconventional, direct, full of "punch," yet shot through with the simple, evangelical gospel. Some of the chapter titles are: "The Balcony of Life," "So This Is Love!" "Putting Religion in Education," "Why Religion?" and "In His Image." Included in the volume is also the address "In the Cause of Peace," which Mr. Smith delivered at the joint session of the Northern and Southern Baptist Conventions, at St. Louis, May, 1936; an address that was pronounced one of the "high lights" of the St. Louis meetings.

The Substitute Guest. By Grace Livingston Hill. J. B. Lippincott Company. 319 pages. Price, $2.00.

Her books always have a fine Christian note. This one tells how a substitute guest found an old-fashioned Christmas in an out of the way home; also a new life, a new love and great happiness. The story is about human, every-day people, but has plenty of thrills to hold the interest of the reader.

Lee Chung: A Son of Cathay. By Mrs. Alice P. Evans. The Judson Press. 1936. xiv and 17- pages. Price, $1.00.

This is not a conventional missionary-book. It is an interesting, realistic story which contains many fascinating pictures of life among the Chinese, in China and in California, and of the influence of Christian missions upon the Chinese that will bring a fresh revelation of the fine character of this people to Western readers. The earlier scenes are laid in "Cathay." A splendid boy leaves his home to accompany an uncle to America. In San Francisco he is half won to Christ and falls in love with a Chinese girl whom he meets in a Christian church. The sequel is distressing, but there is a happy ending back in his native village.

Few writers are so competent as Mrs. Evans to set forth the Chinese spirit and describe the Chinese life. By study, travel and "living among them" she has fairly lived herself into the people and the land. Anyone who likes a good story will enjoy this.

Our Congregation and Its Work. By Paul Edward Keyser. The United Lutheran Publication House. 140 pages. Price, 40 cents.

This book is one of a series of study-courses in leadership education. The following chapter headings give suggestions as to its practical value: "Re-Thinking Our Aims," "Finding Better Methods," "Vitalizing Our Activities," "Improving Our Organization," "Developing an Adequate Leadership," and "Using All Our Resources."

Lesson Topics for April

April 4. God the Creator. Gen. 1:1 to 2:25.

April 11. The Sin of Adam and Eve. Gen. 3:1 to 4:26.

April 18. The Effects of Alcoholic Beverages. Gen. 13:13; 19:23-25.

April 25. The Obedience of Noah. Gen. 5:28 to 9:28.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES
FIRST QUARTER, 1937: THE GOSPEL OF JOHN

AIM. To encourage the student to seek an understanding of the deeply spiritual message of the Gospel of John and to enter into loving fellowship with the Father and His Son Jesus Christ.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1935, by the International Council of Religious Education and are used by permission.

LESSON X. MARCH 7. LIFE HERE AND HEREAFTER THROUGH CHRIST

John 14: 1 to 15: 27. (Verses printed, John 14: 1-15)

GENERAL THEME: LIFE HERE AND HEREAFTER THROUGH CHRIST

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Ephesians 3: 14-21

KEY VERSE: I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14: 6

1 Let not your heart be troubled: ye elieve in God, believe also in me.
2 In my Father's house are many man-ons: if it were not so, I would have ld you. I go to prepare a place for ou.
3 And if I go and prepare a place for ou, I will come again, and receive you nto myself; that where I am, there ye ay be also.
4 And whither I go ye know, and the ay ye know.
5 Thomas saith unto him, Lord, we now not whither thou goest; and how n we know the way?
6 Jesus saith unto him, I am the way, e truth, and the life: no man cometh nto the Father, but by me.
7 If ye had known me, ye should have nown my Father also: and from hence-rth ye know him, and have seen him.
8 Philip saith unto him, Lord, shew us e Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will do it.
15 If ye love me, keep my commandments.

A Bible Message for Every Day

Monday. Abiding in Christ. John 5: 1-7. As the vitality that gives to ne and tree their beauty and fruit-ılness comes from root and trunk, so e comfort and power promised here e dependent upon our union with Him, e Christ.

Tuesday. The Life. John 10: 22-29. My sheep," "gave them me." These ords, linked to "My Father," imply ch things for Christ's disciples; for xample, "Kept by his love!" as the mn says; and "Be with me where I n," as he says (John 17: 24).

Wednesday. The Truth. John 8: -40. We think again of the analogy blindness. When we have our eyes ened, spiritually, we have a larger eedom of life; can more clearly see r way through its mazes of error and pitfalls of unrighteousness.

Thursday. The Way. Heb. 10: 19-25. Does it mean that the new way is a "living" way because He is with us there, a Presence, as well as a guiding light and example?

Friday. None Other Name. Acts 4: 1-12. That old world of antiquity to which Peter belonged had sought pretty diligently for salvation; had experimented with many professed saviours and tried all the offered salvations; only to land in despair and desperation. "None other"—but it was enough, this blessed, wonderful name "which is above every name" (Phil. 2: 9). "There is no name so sweet on earth, no name so sweet in heaven."

Saturday. The Crown of Life. 2 Tim. 4: 1-8. Shall we "love his appearing," unless we have fought the good fight, endured to the end (vs. 7), been watchful and diligent in his service? (Vs. 5.)

Sunday. The Heavenly Home. John 14: 1-15. Just that word "home" ("my Father's house") brings comfort: to the sinner who will go back there; to the absent one whose longing is thither; to all of us when we are weary of life.

At the Threshold of the Lesson

This fourteenth chapter of John has been regarded all through the Christian centuries as one of the Bible's most precious messages. It has been called Christ's "last will and testament." It has brought inestimable reassurance to doubters and to those whom life was hard pressing. It has spoken no end of comfort to sorrowing hearts. Its clear, succinct logic speaks to our minds, while its upward, hopeful look and note of a Saviour's love make that Saviour doubly dear to us, brings him nearer to us than ever.

The Lesson Before Us

I. THE SCRIPTURE

Verse 1. Moffatt has, "Let not your hearts be disquieted." This is the same verb that is used in Mark 6: 50.

Verse 2. "Mansions" is not a happy rendering, at least for our time, when people are not ambitious to live in mansions, but want something cosier. Mathews has, "In my Father's caravanserai are many lodgings." An old Saxon version makes it, "In my Father's court (courtyard) are many cottages." In old English mansion meant simply "abode" (birds are said to have their mansions on the high branches). The emphasis is on the word "many"—that is, there will be room enough for all.

Verse 3. The "if" is not conditional; rather "when." Goodspeed has, "I will come back and take you with me." The coming again might refer to the resurrection, or the advent of the Holy Spirit, or the death of individual disciples, or the presence of Christ in his church, or the Second Advent (cf. John 6: 39). ("The great complex of all these," Alford.) "I will come again" is in the present tense. Bishop Westcott says: "Christ is, in fact, from the moment of

his resurrection ever coming to the world and to the church, and to men, as the risen Lord." But G. W. Clark: "The promise of his coming again will only be realized in its fulness at his second coming at the end of the world."

Verse 4. Thomas evidently is thinking more about the goal than the way to it. "Whither I go ye know"—at least they should have known, after all his references to the destiny he faced. The way before him, as he went forward to prepare their "mansions," was the way of the cross. Then Jesus applies a broader meaning to his words. He himself, his divine Ego—is the way to God, because he is bringing the truth about God to men, and he is the life because he is imparting to them his life. Thomas à Kempis remarks: "Without the way, we cannot go; without the truth, we cannot know; without the life, we cannot live. I (Jesus) am the way you ought to go, the truth you ought to believe, the life you ought to hope for."

Verses 8, 9. Philip, like Thomas, is practical, and a little dull. How did he want to see the Father? In a theophany? In the Shekinah? As Moses and other Old Testament worthies had seen him? But here was an infinitely better, clearer representation of the Father than had been given them; the most satisfactory representation of God that men would ever get. There is regret, sadness, in Jesus' words to Philip (vs. 9)—that they had lived so close to him all those months, listened to his words and seen his works (vs. 10), and failed to see the Deity in him, "the brightness of his glory and the express image of his person" (Heb. 1:1-3).

Verses 12-15. Again he refers to the added power that his going away as the man Jesus will give him, and from which they, his disciples, will profit (cf. vs. 28). By "works" would be meant the miracles he had been performing, but also all that he did in drawing men to himself and implanting in their hearts true faith. If we apply it to evangelization we can see how abundantly his prophecy, "greater works than these," has been fulfilled: on the day of Pentecost, in the ministries of Paul, or Whitefield, or Moody. The "whatsoever" of verse 13 and the "anything" of verse 14 should occasion no questioning, for the true believer in the Son who truly prays to the Father in Christ's name will not ask for things unreasonable or nonsensical. "By 'in my name' is not of course meant the mere using of the formula; rather it means praying and working in the same spirit in which Christ prayed and worked" (Plummer).

II. Life Here

While Jesus assuredly is thinking of the world unseen when he talks about the "many mansions," if his Father's universe is all one, and life all one, and death but a passage from one part of life to another—as he repeatedly teaches—then we are justified in applying his statement and promise to the here as well as the hereafter.

This earth also is his Father's home; in this life he prepares us many mansions. Real faith knows itself dwelling where Christ is ("that where I am there ye may be also"). The joy of his fellowship, the comfort of his presence (cf. Ps. 16:11), and all the manifold general benefits that he has brought to the world to make life "more abundant." So the mansions that are many line the dusty streets of our earthly existence as well as the golden ones of the new Jerusalem.

III. Anxious Disciples

Consternation has settled down upon the little company gathered around the supper-table. Jesus had often in the preceding days hinted at a "going away," warned them that his earth career was hastening to its close. But they had been "slow of heart to believe" it, or else had read another meaning into what he had said. Now, however, they cannot mistake his words.

They had staked their hopes and fortunes upon his leadership. Their ideas of the kingdom had become higher and more spiritual than those held by most Jews; but still they expected some sort of a Messianic reign on earth. They had become so dependent upon him! His teaching was beginning to have for them a strange fascination. His marvelous, lovable personality was winning their hearts. And now he declared that he was going to leave them!

Jesus sees apprehension in their faces. We are similarly distressed when our sick friends begin to talk of dying. Then the Master gives them this incomparable message; for their reassurance. And besides to them, it has spoken to more anxious hearts than any other words ever uttered or printed. Countless believers in Jesus have passed into eternity reading it or hearing it read, and it has been repeated in millions of bereaved homes.

IV. Comfort. Vss. 1-3

"Fall back upon your faith in God, in me!" says Christ. It is the only thing you can do. (Cp. John 6:68.) It's going to be all right with me, because I shall be with God, and all right with you because you will be with me.

Just those words are the most satisfactory funeral sermon ever preached. How honest Christ is with us! And how blessedly considerate! He will be our escort thither into the homeland, through the valley of shadow, and up to the very threshold of the "room" that he has made all ready for our arrival! "I myself will prepare it (says Christ), as human hands gather flowers and light the lamp and kindle the fire when the son or brother comes home from hard travel or long war" (W. J. Dawson).

V. The Knowledge of Trust Vss. 4-9

The ever-doubting Thomas must "shown." You, Master, he demurs, m be going safely home to God, but ho about us? Jesus' rejoinder is very bri and simple. Leave it all to me. Simp trust in me. Don't worry. I am t truth, and so can be depended upo and the way, and so you'll get ther and the life, and so with me you sha have enduring life there where we g

The open-minded but rather stup Philip evidently believes in Jesus' Go sonship, but is not quite clear about and about the Master's use of tern There was nothing unusual in Philip request for a vision of the Fath (vs. 8). The Jews took for grant theophanies, God-appearances. There regret, if not impatience, in Jesus' r sponse: that Philip and the rest ha been so spiritually blind as not to s him in the fulness of his Godliness.

"He that hath seen me hath seen t Father." Jesus utters here a plain a unmistakable claim of deity. It is o of the most important proof-texts Trinitarian theology. In the words he saying: The age-long search for G may now end, in me. I am the incarn tion of all that God is: of his mind a will, moral glory and grace, his hate sin, his longing for man's salvatio How sayest thou then, show us t Father? "To have Jesus is to ha God, to know Jesus is to know God, pray to Jesus is to pray to God" (F. Meyer).

VI. Power. Vss. 10-15

Jesus' teaching, or the manner of should have been evidence that the a thority of God was his. Human teac ers do not speak as this Man spak Even the Sanhedrin policemen reco nized it (7:46). If, however, th would not accept his word that he w God, why there were his miracles (11). Faith founded on them is of lower order, but better than no faith.

Are these "works" wonderful? b just as wonderful things you shall d by the power of faith in me. Almo unthinkable are the deeds that you sh be able to accomplish in my name. I would be working in and through the And it would be possible because was going back into complete union w the Father—set free from the strugg sufferings and limitations that had ha pered him as the man Jesus.

VII. The Other Comforter

This promise of the power of his na gained in prayer is a part of the che comfort and reassurance. Thus su ported it will not be so hard for the to miss his actual presence.

And indeed he will not be away. the Paraclete, the Spirit, he will still with them. Comforter does not ac quately represent the Greek word, Pa clete, used here. Helper is also unsat

tory. Advocate is better; for it is a v-word, "called to one's side, to be e's defender." Christ intercedes with d for man, and pleads with man to be conciled to God. In the fuller mean- of the term he is also Helper and mforter.

But this Paraclete is a spiritual power d personality, only to be spiritually en and felt; therefore the world would ver know him (vs. 17). In this Holy irit personality our Lord came back, he had promised. As such his true ciples have been seeing him through e Christian centuries. The world has ver once had sight of him since his combment. The implication well-nigh ghtens one: "that Christ is right here our midst, but never beholden by the rld"! On the other hand, it is a ssed thought, that those who will may us walk with him and talk with him, d have his friendship!

Practical Questions for Class Discussion

Mention some of the truths set forth in this chapter that here and now enrich life for the Christian.

What sayings of Jesus' tell us that we must do our part in preparing our place in the heavenly mansions?

What difficulties do you find in seeing God in Jesus? Would this be easier for you if you had never read the Old Testament?

What is your understanding of "Unitarianism"? Of the Trinity? It is sometimes said that many Trinitarians are polytheists. How may we avoid such an error, and danger?

May we say that the true heaven for every man is the kind of heaven that in his best moments he longs for and dreams of?

If we really believe that in the hereafter we have a wonderful home, with a heavenly Father, with a Saviour whom we profess to love, why is it that we dread death? Is it, possibly, because we fear that our loved ones will not be there?

¶ Consider—that the world is always in need of the comfort of God; in our day just as much as in Jesus'. And we may be tellers of the good news of God's comfort in Christ—if we will.

Notes and Comments

"He (the Comforter) *and he only it is that knows the ways and methods of my Father at court,* nor can any like him show how the heart of my Father is at all times, in all things, upon all occasions, toward Mansoul; for as no man knows the things of a man but the spirit of a man which is in him, so the things of my Father knows no man but this his high and mighty Secretary. Nor can any, as he, tell Mansoul how and what they shall do to keep themselves in the love of my Father."—*Bunyan.*

Ian Maclaren tells how when William MacLure was dying he said to Drumsheugh: "A'm gettin' drowsy, an' a'll no be able tae follow ye sune, a'boot; wud ye read a bit tae me afore a' fa' ower? Ye'ill find ma mither's Bible on the drawers' heid. . . Ma mither aye wanit this read tae her when she was sober (weak): 'In my Father's house are many mansions.'"

A small boy, who could not remember his dead father, asked his elder brother what that father was like. "He was a good, kind, able, just man," the other replied; but this did not satisfy the lad. "Tell me," he cried, "was he anything like you?" Then soberly the brother answered: "Those who knew us both tell me that I am our father's living image." The little fellow walked away with his heart all aglow, saying to himself: "I know what kind of a man my father was; he was just like my brother." And so we know the kind of Father God is, for he is just like Jesus Christ."—*Adapted from Martha Tarbell.*

"Jesus did not say greater wonders, he said 'greater works'—greater in their scope and variety, greater in their continuity and wide utility" (Charles R. Brown). "Because I go unto my Father."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

Life Here and Hereafter Through Christ

The "here and hereafter" of this les- title points to continuous, unified life. e secret lies in the disciple's union with rist and Christ's union with God the ther. Thomas and Philip were a bit y about the deep teaching of Jesus as recorded in this text. Many of his followers are likewise hazy today. Our pastor said in church last Sunday (October 25, 1936): "Let me make a suggestion. Hang up your doubts on the wall of your mind. As your faith grows through new experiences, you will take first one of these doubts down and then another." With us humans, faith is never at one hundred percent; neither is love, nor ambition. Life ebbs and flows.

Peter bragged. At the dawn of another day, he turned yellow. Philip, to be satisfied, wanted to "see the Father." As Jesus told of the place where he was going, Thomas was puzzled: "Master, we do not know where you are going; how can we know the way?"

Too often my name has been Peter; then it has been Thomas, or Philip. My wife chuckled as she told me of the inscription on the bulletin-board of a certain oil company: "All husbands are alike; they have different faces, so we can tell them apart." All of us humans frequently muse in wonderment. We are like each other. We want answers to the same questions. Jesus noted the difference between those who believed in him and those who did not.

As to their doubts (which Jesus certainly appreciated), the Teacher said (Goodspeed): "Your minds must not be troubled; you must believe in God, and believe in me." There follow many statements the purport of which is a blending of the life here with an eternal life with God. The significant point of the lesson, if I am not mistaken, is that a follower of Jesus is a follower of God; and such a follower will be doing in this life the things done by Jesus. There is no separation of this life from a future life, as is sometimes taught in false (to me) systems of theology. It becomes a life here through Christ as well as a life hereafter through Christ.

With full confidence in his followers, Jesus promises: "I will grant anything you ask me for, as my followers." This is no call to promiscuous prayer. *"As my followers"*—this is the hinge on the door of prayer. Hence the claim in the previous paragraph that a follower will be doing in this life the things done by Jesus. We cannot "be borne by the trustless wings of false desire" Monday to Saturday inclusive, and expect on Sunday to be in a frame of heart and mind to experience "seasons of refreshing sent by the Saviour above." In our social relationships it will be difficult always to be "hugging the pride of the individual," and at the same time exemplifying the difficult exhortation to "love thy neighbor as thyself." Victoria Lincoln writes: "Even sickness can be delicious if you abandon yourself to it without a struggle." Maybe so. Certain improprieties recognized in Christian circles as sin may furnish temporary delectation. The eventualities of sickness and sin are not pleasant to contemplate. Jesus, by his claim to be Way, Truth and Life, presents to his followers a simple (yet very exacting) formula, the genius of which is continuity, and union of man with God.

Righteousness has certain rigors. Customs change, to be sure. Many things labeled essential are properly not so to many. The mind must have a place to rest. It is required of logic that the science furnish some fundamental bases of thought and action. Faith in Christ presupposes behavior escorts. "If you really love me, you will observe my commands."

In 1202 there was passed in England the law for the Assize of Bread. Under this statute, the price of bread remained

[1] Professor Stillman is director of the School Social Administration in Ohio State Univer- . He is the author of *Social Work Pub- y.*

the same; the price of wheat, however, determined the *size of the loaf.* "You generally get what you pay for," is often quoted in commercial transactions.

How can there be any righteousness if certain values are not fixed? If we substitute—as did the English bakers—we cheat ourselves. Jesus is telling us in this text that the way to righteousness is through God, that the way to God is through him; and more than that—the only way to God is through him; for he says, "No one cometh unto the Father, but by me."

Before My Class of Women

Colena Michael Anderson,[1]
McMinnville, Oregon

The other day the editor of a large city newspaper, in a lecture on journalism, called attention to the fourteenth chapter of the Gospel of John. He emphasized the fact that here was news. And what news! A modern reporter would consider it the "scoop" of the day; and would search for the biggest type, and, unless he were very well trained, would be tempted to search too for the biggest words. And yet, he pointed out, no words could equal the force of the simple, direct words of that chapter.

My college-freshman daughter, hearing the editor's comment, was thrilled by it, and brought her thrill home to share it with the family. But what she retold was no news to me. Years ago, during my first hospital experience, I discovered for myself the powerful message in those simple words "Let not your heart be troubled. In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you." Several times since I have retested their power. Never have I found it wanting. Over and over again, in the presence of physical crisis, once with death just around the corner, I have known the benediction of peace, as, over and above the anesthetist's "Breathe naturally" I hear another voice saying, "Let not your heart be troubled."

As I meditate upon the power in these simple words, I realize that it comes from Jesus' acceptance of the hereafter as a natural next step after the here. It is this same acceptance that today allows some people to think of death as merely an incident in a continuous life. It was this acceptance that allowed one who was dying to cry out in jubilant tones, "In another five minutes I'll be There!"

On the other hand, it is non-acceptance of the hereafter and disbelief in the continuity of life that force some people to think of death as the end of all life; that forced one whom I know to cry out: "What shall I tell my children of their grandmother? I've never talked to them of death, and now she whom they loved is dead, and they are asking me where she has gone, and will they ever see her again, and what is there for any of us after the great stillness? You know I don't believe in a hereafter of any kind, but it's awful to see the youngsters looking at death. Tell me, what shall I say to them?"

But how was one to tell a man like that what to say? Such comfort and assurance as he yearned to give to his children must come from the speaker's own heart. The only comfort in that case is the comfort that grows out of a belief in life hereafter, and if he himself did not have that belief any comforting words that he might say would ring hollow in the ears of his children who were seeking truth.

Most of us would like to turn our thoughts away from that man, saying, "He is a materialist. He really doesn't know life because he sees only the immediate present." But there are other words of his that might help us to see ourselves in a better light, and to realize that sometimes we are legitimate targets for that last dart of criticism, "He doesn't know life," which we have just shot at him. He, of course, could never sing that song we sometimes still sing, "Earth is a desert drear, heaven is our home" He says that any one who believes that is a fool, is not standing up to life here, is not able to enjoy life. Missing the beauty of a child's smile because you have your eyes fixed on an imaginary cherub in the sky! Deaf to the sound of a feathered choir here on earth because you're tuning in on the heavenly choir you hope to hear sometime! "What folly," he says; "at least I have full joy in the present and the now."

There is food for thought in both points of view. We are right about him, and he is, certainly in part, right about us—at least about us when we run away from life here, or merely endure life here, saying to ourselves that it is necessary difficult approach to the happy life hereafter. If one says, "All of life is to be found here," and another "All of life is to be found hereafter," then each is seeing only a segment of the whole. Life through Christ is both life here and hereafter.

There is a new book of pioneer life in Idaho—*Reluctant Soil,* written by Dr. George Stewart, pastor of a church in Connecticut. It tells the story of "the conflict between a woman and the soil, the story of a gallant soil hammered by life until it becomes an elastic blade of pure metal." One day last fall, as my husband and I were driving through the Payette Valley—the very valley in which the story is placed—I read the book aloud. The story closes with the dea of Jane, the heroine. She dies while t two people who might have been wi her are out for a walk. She died as s lived—a pioneer going out into a n country alone.

When I finished I said: "I wish th Mary, the daughter, and Constance, t friend, hadn't gone out for a walk ju then. I wish they had been there Jane's side when death came."

"Why?" My husband's questi startled me.

"Because—why don't you see ho lonesome it must have been for h how——" I fumbled for an adequa explanation.

"Yes," he spoke slowly. "I und stand how you could feel about it, b after all why should we feel like th about a good-bye at death? why atta so much significance to the 'final fa well,' when as Christians we beli that death is only an incident in a co tinuous life?"

As we rode along in silence I thou of many things, things past and thin yet to come. Among those that w past I remembered the time, so twenty years ago, when my sister v a little child. Father, mother, sister a I were leaving the house together. father locked the door, sister looked dismay in her eyes, and cried, "N there's no one to say good-bye to!"

"Now there's no one to say good-bye to";
And loneliness gripped her baby hea
And her eyes were dimmed,
Her life's border rimmed
In sadness that set that hour apart.

Today I am thinking how, as believ in Christ, we have the right to cha that kind of loneliness into a great gl ness, for we have heard Him say:

"I go to prepare a place for you.
Let peace come into your troubled he
For whither I go
That way you know.
Nor time nor death can cause us to pa

Through Christ we never need to good-bye!

The Lesson Lived

Susanna G. Fisher

Where I am, there ye may be (John 14:3).

While in the world we are citizens the world; it is our duty to share joys, to take part in its sorrows, no shrink from its difficulties, but to ourselves with its infinite opportuniti so that, if time be short, so far from fact lessening their dignity and im tance, it infinitely increases them; s upon these depend the destinies of immortal being. Unworldliness is to hold things from God in the perpe conviction that they will not last; have the world, and not to let the w

[1] Mrs. Anderson is the wife of the president of Linfield College. She is a graduate (B. A.) of Cornell University and of the University of Chicago (M. A.). The years 1918-1926 she spent in China, where she and her husband were missionaries of the American Baptist Foreign Mission Society. She has written many articles, stories and pageants for various periodicals, and is the teacher of the Conquest Class of the McMinnville Baptist Church School.

ıve us; to be the world's masters, and ɔt the world's slaves.—*Frederick W. obertson.*

UNFATHOMABLE

My peace I give unto you (John 14: ').

When they were laying the Atlantic ble, they came to places they were ıable to fathom. They would let down eir fathoming line a thousand fathoms, second thousand, a third, a fourth, a fifth, and even a sixth thousand fathoms, and the lead would swing clear; and, whenever in the ocean such a place is found, we call it unfathomable; that is, we express our knowledge of those depths by saying that we do not know. And so we express our highest knowledge of the love of God by saying that it passes full comprehension; and so we express our estimate of the peace of God, by saying that it passeth all understanding.—*D. L. Moody.*

PREVAILING PRAYER

I will pray the Father. (John 14: 16).

And, all day, I sent prayer like incense up
To God the strong, God the beneficent,
God ever mindful in all strife and strait,
Who, for our own good, makes the need extreme,
Till at the last He puts forth might and saves.

—Robert Browning, in "The Ring and the Book."

LESSON XI. MARCH 14. UNITY WITH GOD AND ONE ANOTHER THROUGH CHRIST

John 16: 1 to 17: 26. (Verses printed, John 16: 5-7; 17: 14-26)

GENERAL THEME: JESUS PRAYING FOR HIS DISCIPLES

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: John 17: 1-11

KEY VERSE: That they may be one, even as we are one.—John 17: 22

16: 5 But now I go my way to him at sent me; and none of you asketh e, Whither goest thou?
6 But because I have said these things ıto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; It expedient for you that I go away: for I go not away, the Comforter will not me unto you; but if I depart, I will nd him unto you.
17: 14 I have given them thy word; d the world hath hated them, because ey are not of the world, even as I am ɔt of the world.
15 I pray not that thou shouldest take em out of the world, but that thou ouldest keep them from the evil.
16 They are not of the world, even as am not of the world.
17 Sanctify them through thy truth: y word is truth.
18 As thou hast sent me into the ɔrld, even so have I also sent them into e world.
19 And for their sakes I sanctify myf, that they also might be sanctified rough the truth.
20 Neither pray I for these alone, but for them also which shall believe on me through their word;
21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

. Bible Message for Every Day

Monday. The Comforter Promised. hn 16: 5-7. Not infrequently in our man relationships also the loved one's fluence is more potent after he has ne away than when he was living, and e prize the more his comfort and mpany.

Tuesday. The Farewell Prayer. John : 1-10. How it magnifies the teaching, e revelation, of Jesus about God to ar him say that it is such a big thing that, "life eternal!" Then to think, at anyone should despise or neglect it!

Wednesday. Jesus Prays for His Disɔles. John 17: 11-19. May we keep close to and so faithful to the Master it when we read this prayer we shall el that we are included; that we are the "they."

Thursday. Jesus Prays for All Believers. John 17: 20-26. If you do not dare to consider yourself among the narrower circle of his followers, or even if you are getting caught in the toils of the Evil One (vs. 15, R. V.), know that you are covered by his praying.

Friday. A Living Intercessor. Heb. 7: 19-25. Jesus' resurrection makes all the difference in the world in his prayers, for now his praying for his followers goes on endlessly; not only all the night, but all the nights—"keeping watch above his own."

Saturday. God Revealed in Christ. Luke 10: 17-24. Eyesight is generally regarded as the most valued of the five senses. Into what wonderful worlds it lets us enter! But spiritual vision is a vastly larger gift; it enables us to see God—and lets us into his heaven.

Sunday. One in Christ. Gal. 3: 20-29. It all goes back to the fact that Christ came to save sinners. If this was to be an inclusive salvation, his church cannot be exclusive. It is a great, single, compact crowd that has gathered around the cross.

At the Threshold of the Lesson

In studying these chapters, and indeed the whole Gospel narrative, we should keep in mind Jesus' intimacy with the Twelve. There is something tender and beautiful about it. No teacher ever came closer to his class than this Master to this class of his, the apostolic company; though Saint Francis' association with his original coterie suggests itself. For three years now Jesus and they had companioned, lived together in a bachelor family, in the sort of confraternity that only the informality of rural surroundings and Oriental life make possible.

This is one reason why, after he had gone away, their experiences with him, and the words he had spoken, remained vividly fixed in their memories that they could set it all down, in the Gospels, or the documents that are at the basis of the Gospels. This also explains the remarkable impact that he had made upon their personalities, that lasted into the building of the church, and to the very end of their lives.

And now he is saying, "Good-bye." However they understand his words, they know that a separation is at hand. Therefore their hearts are troubled (14: 1). There is naturally a note of sadness in Jesus' speech—for he was also human, and they were his bosom friends—but it is a "different" sadness from theirs. For he knows the sequel; that he is going away into a larger life, for him, and them—and us; for we know, as those other disciples did not.

Not to lose the total impression and import of Jesus' last counsels here one should study the whole passage, chapters

13-17, as a unit. With this the prayer—of chapter 17—the teaching ministry of the Lord Jesus comes to an end. His Spirit now takes up that office (15:26). His post-resurrection sayings are largely injunctions to faithful service.

The Lesson Before Us

I. "Bitter Gain!" John 16:5-7

"None of you asketh" (vs. 5). They were thinking of his departure only as it concerned themselves. Is it not so with us sometimes, in the dying of loved ones? He had just been speaking of the rough treatment they would receive, for his sake. Heretofore they had had him for protection; now he would be away. How could they bear it?

Let them, however, consider the glory into which he would enter ("I go to the Father," vss. 16, 17, and 17:5), and what it would mean to them. They should indeed be glad, for him and themselves. As the Comforter he will be a larger Christ, a greater Saviour, a more effective Teacher ("He will guide you into all truth," vs. 13). "Helper" is sometimes given as the word here instead of Comforter—in this new personality he will be better able to help them, and in the forthcoming trials. There are many things about him and in his teaching that they have seemed unable to understand—the Spirit will open their understandings (vss. 12, 13).

We are often taught this lesson and truth. The fond mother dies. She has meant so much to us, has been such a power for good to us, that the loss is more than we can bear. But posthumously that power is greater than it ever was. Fortune or health goes away, but something better, richer than wealth or health takes its place. Emerson expresses the truth in his line, "When half-gods go, the gods arrive."

Christianity is not only a spiritual religion, but a religion of the Spirit. Its highest values are spiritual; its Lord must be spiritually discerned; and its worship must be "in spirit." This was one of the stumbling-blocks in Jesus' way, and has ever been an obstacle in the church's work of evangelization. Jesus unmistakably teaches that his fuller manifestation (that is, manifestation of God) is to be in the personality of the Holy Spirit. This has been one of the common tenets of Trinitarian theology. It is advantageous that in Christian parlance we have a variety of designations of the third person of the Trinity since thus his offices are more amply defined: Holy Spirit, Paraclete Advocate, Comforter," Helper—even the archaic "Holy Ghost" stresses in English an important characteristic.

II. The Prayer of the Great High Priest. John 17

It has been so designated from time immemorial. It is a soliloquy prayer, in decidedly rhythmic language, such as one might naturally use when deeply moved. John alone gives this prayer. Perhaps the other evangelists hesitated to reproduce it, as too holy a matter. Mrs. Montgomery has this analysis: (1) Christ prays for himself, vss. 1-5; (2) Christ prays for his disciples, 6-12; (3) In the world, but kept from the evil one, 13-19; (4) Christ prays for all his followers, 20-26. This last category is sometimes modified into "for his future followers."

First, Christ prays for himself. We think of him as always putting himself last. The overmastering passion of his heart, however, was to glorify the Father; so when he prays, "Glorify thy Son," he immediately adds, "that thy Son also may glorify thee." To this end he was ready to suffer death, and this prayer is uttered with that end inevitable Yet it is not a petition inspired merely by the proximity of death. It has been his lifelong purpose—"I have glorified thee," and by finishing the work that had been given him to do (vs. 4).

III. For His Disciples. Vss. 14-19

"I have given them thy word" (vs. 14) would be practically equivalent to "I have manifested thy name" (vs. 6): all that he had taught by precept and example, the whole meaning of his life to the world. The conflict, dualism, between "the world" and his own—the church—is always prominent in John's Gospel and epistles. To be "of the world" is to draw one's life and spirit, aims and motives, from the world; and this had ceased to be the case with the Eleven. They had broken with the world and become allied with Christ; had gotten into an entirely different sphere (vs. 16).

Verse 15. To take them with himself into glory might seem the readiest way to deliver them from evil; but that would be to spare them trial and conflict, and with them as with him the cross must come before the crown; they too must be perfected through suffering. *In the world but not of it:* they must live as outsiders among those whose spirit they do not share, whose way of life they condemn, and who, therefore, hate and persecute them.

"Evil." It is immaterial whether we render the word as neuter, or make it personal, as does the R. V., "evil one" (Twentieth Century New Testament uses capitals). Nothing in the original Greek signifies how we are to take it. In contrasting himself with the evil, perhaps that evil should be personified. There are two spheres in which man may live, that of the world and its prince and that of Jesus Christ. Man's relation to evil is a personal relation (cf. also 1 John 4:4). If "evil" is made neuter, we should read "out of the evil," as in the first clause, the same preposition being used in both cases.

"Sanctify" (vss. 17, 19). Christ d for himself that which he prays Father to do for his disciples. M Montgomery has "dedicate," other m ern translations "consecrate," instead sanctify. The word is one used in Greek Old Testament to express the tire dedication of both persons things to God. It may also mean make one holy in character and thus one for a holy service. The former se would apply in verse 19, the latter verse 17" (*The American Comm tary*). Goodspeed has, "Just as sent me to the world, I have sent th to the world" (vs. 18).

IV. "Them Also Which Shall Believe." Vss. 20-26

With divine confidence, hopeful and foresight Jesus knows that church is to be great and unive ("from the East and from the West "into all the world . . . to every cr ture"—"But when it is grown, it greatest among herbs, and becometh tree"). Its widening has already beg for the verb is in the present ten "those also who believe" (Mrs. Mo gomery). The followers that he has ready won are a guarantee and earn of the church that is to be.

"That they all may be one" (vs. 2 The unity of believers is like the u of the Father with the Son, not me a moral unity of disposition and p pose, but a vital unity in which members share the life of one and same great spiritual organism (Rom. 4, 5). A mere agreement in opinion aim would not convince the wo (vs. 23). Praying for perfect Chris unity he "defines at once its only ba and sets up a divine model which is to followed faithfully" (Hight C. Moo

Yet we are scarcely justified in u Jesus' words here in advocating the ganizational union of the churc There is a division that hurts and discredits Christianity in the eyes of world, but there is likewise a divi that is advantageous; and when i carried out in loving harmony and g erous cooperation the world is mendously impressed in Christiani favor. Many things about certain chu union movements are not at all in with Jesus' conception of his Kingd

It is clear then that it was a sp tual unity of his followers for which prayed here. That is always the important need. Notice that just be the Reformation the church enjoyed almost universal unity, but it made the church's lethargy and coldness, well-nigh its death. The essential common spiritual life. Organizatio division need not give us anxiety if all share the life Christ lived with Father. We may take for granted it is our controversies, jealousies rivalries that grieve Christ, rather our various and different ways of w shiping and working.

Practical Questions for Class Discussion

It is sometimes said that the average Christian—church-member—hesitates to consider the teaching of the Holy Spirit; "shies away" from it. If this is so in your case, why? Is it too deep a matter for you? Has your pastor neglected the subject in his preaching? Or is it pure neglect on your part—of careful meditation and Bible study?

When we refer to Christ as Intercessor (Rom. 8:34; Heb. 7:25), do you understand that he is always praying for us—as the Roman Catholic invokes the Virgin?

How, in your opinion, would the organic union of the several churches of your town, or city, affect the community's religious life and moral tone?

Suggest steps that you think might be taken toward church unity—as distinguished from "church union."

What has been the attitude of the great churchmen (religious leaders) of the ages toward church unity, as set forth in Jesus' prayer?

Notes and Comments

" The world's altar-stairs slope through rkness up to God. The shadows of e darkest night this earth ever saw are thering about him. It is not strange prays. But such a prayer had never fore been offered. This high-priestly ayer is the supreme expression of in-rcession. For himself he prays, but w unselfishly! All he asks is power throw himself into the completion of e task God had laid on him. The in burden of his prayer is for others. iat his disciples may be protected om all that would hinder promotion the great cause, he prays. Then he ays for the church that was to be. hat expectations he had, and what azing faith!"—*Owen C. Brown.*

' The most precious relic of the past," Marcus Dods' appraisal of this seven-nth chapter of John. The great com-ntator Johann Albrecht Bengel said t in all Scripture there is nothing in rds more simple and in meaning more ofound. Melancthon wrote: "There no voice more exalted, more fruitful, re sublime than this prayer offered by the Son of God himself."

We have here the unspeakable privi-e of overhearing our Lord pour out dominant desires of his heart for iself and those whom he loves. Per-s more properly than the prayer Our Father") which he taught the ciples we may call this the Lord's ayer.

I have glorified thee on the earth," us continued in his prayer, "have le thy mind luminous and intelligible men, having accomplished the work ch thou hast given me to do." God is glorified most by a life obedient to his will. What do you understand by glory? Have you progressed beyond the period when glory means glitter, pomp, splendor, wealth, magnificence, and tinfoil? Or does character captivate you and righteousness hold your reverence? Are you overpowered by opulence and tongue-tied by tinsel? When you ask God to make you glorious do you mean for him to make you Christlike, or conspicuous; to make you pure, or to make you popular and prosperous; to make you sinless, or to make you spectacular?"—*G. W. Bull.*

The climax of Jesus' teaching is his praying. In his prayer he gathers up his disciples and tries to bring them, not in theory but in fact, into his own fellowship with God. Men ever after will have a truer, higher ideal of God than that which prevailed before Jesus lived him out in terms of daily human life.

"O Lord Christ, we believe that thou didst come forth from God, bringing his glory into the daily life of men. May our lives this day catch up into themselves something of the glory of God." —*Bosworth.*

The very fact that you have troubles is proof of his faithfulness, for you have one-half of his legacy, and you will have the other half. You know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation." You have got it. The next clause, "In me ye shall have peace." You have that too. "Be of good cheer; I have overcome the world." That is yours also.—*Spurgeon.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

JESUS PRAYING FOR HIS DISCIPLES

The prayer of Jesus for his disciples suggests several topical paragraphs, such as unity, faith, harmony, loyalty, morale, service. It suggests many questions, such as, Do we see eye to eye with our Master? Are our best moments characterized by an urge for closer fellowship? Do we take pride in the Christian "label"? With allowance for human frailties, do we champion ideals deduced from the teaching and example of our Lord?

Two freshmen, in their dormitory room, were being hazed by a group of sophomores. Somewhat humiliating stunts were grudgingly performed. A sophomore spied a Bible on the book-shelf, picked it up, and began a harangue of ridicule. One of the hitherto very submissive freshmen forcibly took the Bible from the thoughtless hazer, flashed fire from his eyes, and in a burst of emotion served understandable notice that there was a limit to the hazing business. I was that freshman. It was my Bible. The proper Christian technique may not have called for a display of pugnacity. But at any rate it worked. The sophomores applauded, called off further pranks, and went on to other victims. I suppose it was a sense of loyalty that overcame my natural timidity.

In the early period of the Roosevelt administration I heard Frances Perkins say that personnel in her department would be selected on the basis of ability to do requisite work, provided always that those chosen would be in harmony with the principles enunciated by administration leaders. "Loyalty is a primary requisite," she said.

I am writing these lines right on the eve of the 1936 election. Whether we are to have a new deal, an old deal, a square deal, a raw deal, or any other kind of a deal I do not know. I do know that former loyalties and alignments have been shaken, that a flood of hate, misrepresentation and calumny has been let loose, and that justifiable accusations can be made against all major participants. What this country sadly needs (and the continuance of our form of government hangs thereon) is the clear enunciation of principles, so that electors may with propriety, understanding and conviction align themselves with groups or parties whose names, platforms and performances are compatible with intelligence.

Unity of purpose and action is the indispensable accompaniment of successful organization. We theoretically (and actually very often) have such unity in a Baptist church. People who think and believe alike are associated together for the purpose of worship, inspiration and evangelization. There should be meaning and force in the words of the hymn, "Blest be the tie that binds our hearts in Christian love."

How often, however, have we seen attempted union of people in artificially stimulated organizations. There may be no draft on loyalty, no appeal to the imagination, no area of service and no significant, selective basis of eligibility. These agencies come and go. Sometimes a professional secretariat will "pump life" into them for a period. A solid basis of unity is absent.

An overworked virtue may become a vice. In *The Barretts of Wimpole Street* the father of the invalided Elizabeth carried his supervision of his daughter to such an extreme regimen that he worked continuously, though unwittingly, against her recovery. Loyalties maintained for outmoded standards, after experience has shown their excellence to be contemporary and evanescent, are futile. Loyalty in itself is appealing, but it ceases to be a virtue when directed to antisocial ends.

Jesus' prayer is that we may be "one

with" him. There are very many obvious divisive factors in the Christian church. Yet "faith is the watchword" to an astounding power. External compactness is not always inward strength.

San Francisco's Chinatown, it is well known, has warring factions within itself; it is, however, compact. Quote from a monthly bulletin of the Ohio Bell Telephone Company:

"To the Occidental eye telephone-directories in San Francisco's Chinatown are beautiful, but meaningless. Up and down the pages course the Sings, Wongs, and Woos, in elaborate Chinese characters. When copy for a new directory is ready, it takes a staff of Chinese employees weeks to "hand-paint" the original before it is ready for reproduction and distribution to the 2,200 customers who can read it. Although there are language problems in many other cities of the world, San Francisco is probably the only one with an exchange conducted exclusively in an alien tongue."

Unity in purpose far outvalues union in organization. If both can be achieved, progress is indicated.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Have you ever wished that you might have been born in the first century, or that Jesus had waited to come to earth until the twentieth? I feel sure that many of you will answer "Yes," for I have heard several friends express just such a wish. And little children, too. All who have ever entertained such a thought feel that life would somehow be easier to live if we had a more personal and intimate contact with the Master of living.

"Oh yes, of course," we say, "what he said to the disciples is meant also for us; but there is a difference between a thing being said *to* us and a thing being said *for* us. There is a lacking intermediate step that sometimes makes us feel that we are kept just outside the inner circle."

When such expressions come from us we are all children singing that poignant child's hymn:

"I think when I read that sweet story
of old,
When Jesus was here among men,
How he called little children as lambs
to his fold,
I should liked to have been with
them then."

Queer how we can go on for years reading and rereading certain passages, and suddenly one day have some of the verses emerge from their places on the printed page and capitalize themselves and so claim our attention that we must cry, "Why, here is something new! Here is something that I have not seen before!"

In such a manner do I now cry, for six verses of the seventeenth chapter of John have capitalized themselves in this manner for me today. Never before have I been so alive to the deep, far-reaching penetration of that part of Jesus' prayer which is recorded in verses 26 to 26. I reread the passage and say to myself, "Why! this is Jesus' prayer for *me,* he is here definitely praying for *me!*"

If you have not already said this to yourself, reread those verses now, and see how true it is that Jesus' voice went out in prayer for *you,* definitely in prayer for *you.* You will see how he was praying for his disciples; and then, looking down the ages and seeing all who shall believe after those disciples have gone back to their fathers, he prays, "Neither pray I for these alone; but for them also which shall believe on me through their word." Trace our religious heritage to its source and we shall find that we in very truth are they—"them also."

We go on to sing:

"I wish that his hands had been placed
on my head,
That his arms had been thrown
around me,
And that I might have seen his kind
look when he said,
'Let the little ones come unto me.'"

We shall never be able to have that wish fulfilled, but if we look deep enough into Jesus' prayer we may have something better. Instead of our being with those who lived when Jesus was here among men, we may feel Jesus walking at our side now, still praying for us. Look deep enough into his prayer and we shall see more than his kind look. We shall see his yearning heart and hear his earnest, urgent repetition that "they may be one in us." What a hunger of heart that phrase reveals!

Jesus' mission was one of atonement. Stripped of theological interpretation, the word "atonement" speaks for itself, stands alone to mean exactly what it says, at-one-ment. In the last lesson I shared with you an incident from the early life of my sister. Today I share another incident. It aptly illustrates our present lesson.

Sister was born when I was a freshman at college, and so through her first years she experienced a succession of my comings and goings. The arrivals were always most joyful, but the departures always tearful. I never fully realized what the separation meant to her until one day, just after I had come home for a vacation, she gathered mother and father and myself close to her, and, attempting to put her baby arms around us all, said, "Now, now we're all together." She might as well have said, "Now we're at-one."

Having experienced the depth of feeling in her baby voice as she embraced us, I am better able to appreciate [illegible] infinitely deeper depth of feeling [illegible] Jesus had when he lamented, "Oh, Je[rusa]lem, Jerusalem! How often would [illegible] have gathered thy children togeth[er] even as a hen gathereth her chick[ens] under her wings, and ye would no[t] Having been moved by the revelat[ion] of my baby sister's heart-hunger for [all] of us to be together, I am better able [to] be even more deeply moved by [the] revelation of Jesus' heart-hunger as [he] pleads with God that we *all may be* [one] *in him.*

The Lesson Lived

Susanna G. Fisher

In the world we shall have tribula[tion] (John 16:33).

A young man, going through a g[reat] pottery, came upon a young wom[an] slowly and carefully painting a delic[ate] flower on a costly vase. He stood [and] watched her, as she bent patiently [and] tenderly over her task, working slow[ly] anxiously, intent upon every touch [of] color. "That is slow work," he said [to] her. "Yes," she answered, lifting [her] eyes to him, "very slow." "You h[ave] been working on it for hours, and [if] I could take my finger and with [a] sweep could wipe off every trace of [it]. How do you make the impression rem[ain] there when you have painted it[?]" "When I have finished painting [the] flowers on it, a man will come and [put] it to the fire. After it has pa[ssed] through the fire, no power on earth [can] take it off."—*Young People's Weekl[y]*

Be of good cheer (John 16:33).

Thomas Bone, a well-known wo[rker] among the sailors, once told of th[ree] good cheers. "The first is the ch[eer] of forgiveness, as our Saviour said, 'B[e] of good cheer, thy sins be forgiven th[ee].' The second is the cheer of compan[y]ship. Jesus said, 'Be of good cheer [for] is I, be not afraid.' And the third is [the] cheer of victory. 'Be of good chee[r] have overcome the world.'"—*Chris[tian] Herald.*

I pray for them (John 17:9).

"One of the significant disclosur[es] study of the lives of the great me[n] the Bible and of the church brings t[o] is the fact that they had fixed habit[s] prayer. Beginning with our Supr[eme] Example and coming down through [the] ages, we find the habit of prayer fi[rmly] rooted in every great servant of [God]. Habitual prayer tends to give contin[uity] and sequence to one's petitions. It se[ems] to link all the days in a golden c[hain] of spiritual aspirations."—*T. M. Gre[en]*

When I found that it was Chr[ist's] nature to lift men out of weakness [into] strength, out of impurity to good[ness] out of everything low and debasing [into] superiority, I felt that I had in[deed] found a God.—*Henry Ward Beecher*

Lesson XII. March 21. CHRIST'S CROSS AND MINE

John 18:1 to 21:25. (Verses printed, John 19:4-9, 14-18, 25-30)

General Theme: JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION

Prepared by Mitchell Bronk, D.D.

Devotional Reading for the Opening Service: Isaiah 53:1-6

KEY VERSE: Hereby perceive we the love of God, because he laid down his life for us.—1 John 3:16

4 Pilate therefore went forth again, and
ith unto them, Behold, I bring him
rth to you, that ye may know that I
d no fault in him.
5 Then came Jesus forth, wearing the
own of thorns, and the purple robe.
d Pilate saith unto them, Behold the
n!
6 When the chief priests therefore and
icers saw him, they cried out, saying,
ucify him, crucify him. Pilate saith
to them, Take ye him, and crucify
m: for I find no fault in him.
7 The Jews answered him, We have a
w, and by our law he ought to die, be-
se he made himself the Son of God.
8 When Pilate therefore heard that say-
g, he was the more afraid;
9 And went again into the judgment
ll, and saith unto Jesus, Whence art
ou? But Jesus gave him no answer.
14 And it was the preparation of the
ssover, and about the sixth hour: and
saith unto the Jews, Behold your
ng!
15 But they cried out, Away with him,
ay with him, crucify him. Pilate saith
to them, Shall I crucify your King?
e chief priests answered, We have no
g but Cæsar.
16 Then delivered he him therefore
unto them to be crucified. And they took Jesus, and led him away.
17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:
18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.
28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.
30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Bible Message for Every Day

Monday. Christ Stands Trial. John
:4-9. He is ever being tried. You,
men, are judge and jury. And forget
that other picture, when we shall
nd before him! (Matt. 25:31, 32.)

Tuesday. The Crucifixion. John 19:
30. "These things therefore the
diers did" (vs. 24). What are you
ng, to, for, against, the Lord Jesus
rist, as you stand before his cross?
rucifying him afresh?" (Heb. 6:6.)

Wednesday. The Voluntary Death.
hn 10:7-18. It is altogether unlikely
t you will ever be called upon to
e such a cross as Jesus did; but
en you are inclined to turn away
m any little cross, may you remem-
his words here and not be a "hire-
." All really good Christians are
od shepherds."

Thursday. Christ Died for Us. Rom.
-8. Does it not mean that one never
y realizes the magnitude of God's
e and the preciousness of his grace
l the vision of the cross tragedy gets
f burned into one's soul?

Friday. Christ's Sufferings Foretold.
53:4-12. It took faith to envision
aviour through such a Figure as this
despised and rejected," and slain.
you satisfied with the Gospel's pic-
ture of Jesus? Can you see the divine in the human? And in life's experiences, and in the folks around you?

Saturday. The Perfect Pattern. 1 Peter 2:20-25. On the way to the cross, and as he agonizes there, he is Jesus Rabbi (Teacher), as well as when he addresses the company gathered on the mountain, or instructs his followers by the lakeside.

Sunday. The Cost of the Cross. Matt. 10:34-42. "I gave my life for thee, what hast thou given for me? . . I bring rich gifts to thee, what hast thou brought to me?"

At the Threshold of the Lesson

To gain a clear idea of the details of the crucifixion it is very necessary to compare the accounts of all four evangelists. Because of the excitement of the terrible hours each eye-witness who reported the story in after years would remember certain particulars that had impressed him; so their accounts differ, but are not in conflict. In a brief Bible lesson one can only select and study a few salient incidents of the awful story.

Notice that there is a reverent, delicate passing-over of some horrible particulars, and no attempt on the part of the evangelists to excite emotion by depicting them. They know that that is not necessary. They tell their story with a simple reserve that makes it cut into the memory and heart of the reader. Their one overmastering note is: This is your Saviour, dying for you!

The Lesson Before Us

I. The Cross and the Christ

"The awful, holy place of Scripture," the Gospel narrative of the crucifixion has been designated. It is indeed holy ground, and before approaching its reading or study we should take off our shoes, figuratively speaking. If any part of the Bible calls for soberminded-ness and prayer, it is this. We would rather not go out to Golgotha, and yet we must. It is a revolting spectacle, against which we shut our eyes, and yet a blessed one—when account is taken of the sequel, of what that agony accomplished.

The "place called the place of the skull" was probably a little knoll outside the city to the northeast. Tradition, rather than Scripture, makes it a hill ("There is a green hill far away, without a city wall"). Where the Church of the Holy Sepulcher now stands may have been the spot, but this is doubtful. Crucifixion was originally a Phœnician practice, but it had been widely adopted and was much followed by the Romans.

Jesus' cross was of the form traditional in the church, i. e., the Roman cross. The upright would be planted beforehand in the ground; the cross-piece (the "cross," vs. 17) the victim was required himself to carry to the place of immolation. For various reasons it was to the Jews the most shameful of all forms of execution (Heb. 12:2; Gal. 3:13). The theological signification of "cross" as a word designating our Lord's work of atonement we owe to Paul (1 Cor. 1:18, "unto us which are saved, the power of God." Cf. Gal. 6:14).

II. For My Redemption and Yours

All these details, however, are of secondary importance compared to the great, outstanding fact that God is dying there, in Jesus, for my redemption and yours! The other fact, too, should come home to us, that we must, as Paul felt, personally and mystically enter into the Saviour's crucifixion experience if we are in any wise to profit by it. It may be a devotional act to journey across the ocean to stand where the cross was planted, but first see that cross as it is, as it should be, reproduced in your own life in your own home.

III. King of the Jews!

A card, specifying the crime, was usually hung round the neck of the victim, and it was this card that was nailed above Jesus' head after they reached the place of crucifixion. To Pilate the sole charge against him was that indicated in this superscription (cf. Luke 23:2). It has always been regarded as significant that this "title" was in the three most widely used languages of the time, a prophecy of Jesus' universal ministry (cf. Phil. 2:11).

It is a striking circumstance that his cross was flanked by the crosses of two real malefactors. Efforts to make the two others innocent political prisoners are far-fetched; they were real evildoers. But was it not appropriate? He died, as he had wanted to live, in the midst of sinful men. Like the good soldier, "out on the battlefield of his own war he fell!" Prophecy had numbered him with transgressors. He had come into the world to save sinful men; to the end he was with such.

His enemies had had their way and done their worst. For them that superscription was a mocking taunt and that cross a sign of their victory, of his defeat. It would not be long, however, before Jesus' followers would transform the cruel instrument of his shame and suffering into a glorious emblem of their faith and devotion, into a "golden scepter"—God meanwhile justifying the Victim as infinitely more than "King of the Jews": King of Kings! King Most Wonderful! And the shameful cross should be the sign of this King's victory.

IV. "Beneath the Cross of Jesus"

For the murderers, and the callous-hearted Roman soldiers, and the curious crowd—out for a spectacle!—the less said the better. Or shall it be a petition for their forgiveness, such as the Sufferer prayed. But it is good to think that at least a little group of his lovers stood by him to the end. A quartet of women is mentioned in verse 25. Lack of punctuation-marks in the original manuscripts has occasioned a slight confusion here: It was not "his mother's sister Mary (who was) the wife of Cleophas," but: his mother; his mother's sister; Mary the wife of Cleophas; and Mary Magdalene. As John never refers to himself directly, so here he does not mention his own mother's name; simply, "his (Jesus') mother's sister."

The personnel of the group is significant: four women who were very near to Jesus, and "the disciple whom Jesus loved." Where were the others? The other apostles, in particular? It is not for us to say. But these five faithful ones, at any rate, were there. It is good company we would join when we sing, "Beneath the cross of Jesus I fain would take my stand." That four of the five were women—does it forestall a condition of things that was not infrequently to obtain in the church?

V. Stabat Mater

Our Lord's thoughtful care for his mother is one of the most touching details in the whole Passion narrative. Here he was, in the agony of death, a God dying to save the whole world and all the ages of humanity, and yet he does not neglect to make provision for his mother in the flesh! It is the golden text of Mothers' Day sermons. It solemnly brands neglect of one's mother as flagrantly unchristian.

If Jesus' "brethren" were Joseph's children by a former marriage and therefore only Mary's step-children—a view held by some of the church fathers and many modern New Testament scholars—we can the more readily understand why our Lord should commend his mother to John's care, rather than to one of those "brethren." Moreover, if John was the son of Mary's sister Salome, he was her near blood relative.

VI. "It Is Finished!"

"That the scripture might be accomplished" (vs. 28) refers specifically to Psalm 69, which is frequently quoted from in the New Testament and was regarded as highly Messianic. It was ascribed to Jeremiah, and to the time of his imprisonment in the miry cistern of Malchiah (Jeremiah 38).

It is John's practice to point out the fulfilment of Scripture after, not before, the event fulfilling it. It is also his practice to notice the fulfilment of Scripture in what is done to Jesus, rather than by him.

"I thirst!" may be taken as a cry of our Saviour's dying human nature that John recalled after all the years. The "vinegar" (vs. 29) was probably sour wine mixed with water; a common drink of the soldiers and poorer classes. It was sometimes flavored with the leaves of the hyssop-plant, pulverized. Or "hyssop" here may mean a reed of the plant.

It is a fine thing to be able to say, when one comes to the end of life, "It is finished!" The will of him that sent him! (4:34.) The works of him that sent him! (9:4.) The work that the Father had given him to do, and that Father's glorification on earth! (17:4.) He had fought his fight! (2 Tim. 4:7.) Only now could the words have been said, for this cross-death was that life's largest, supreme, culminating accomplishment.

Practical Questions for Class Discussion

¶ We say that the cross of Christ avails not for us unless it be raised also in our own lives. What would this mean?

¶ Do you think that we degrade that word cross when we refer to little things we are called upon to bear our "crosses"?

¶ Hebrews (12:2) speaks of Jesus' e during the cross "for the joy th was set before him." How may cultivate this spirit?

¶ What proportion of the Christians yo know—do you suppose—would ha remained near the cross as Jes suffered upon it?

¶ It is said that the world of today sadly in need of leaders, in eve sphere of life. Do you think might have better, greater leaders leadership demanded greater sac fices?

¶ We speak of the "salvation of t cross." It is a theological questio but how was the salvation of Chri accomplished before he came to t cross—assuming that he did sa many during the years of his mi istry? Had he endured the cross spirit before he came to Golgotha?

Notes and Comments

Boreham tells the story of a gre painter who found the light-blue sky a landscape that he was obout to se to an academy exhibition disfigured wi several ugly blots of dark paint. Quick he took his brush and made the pictu more beautiful than it had been bef by making the blots birds. That G gotha cross is the most hateful object e has ever gazed upon; God makes it fairest—by spot-lighting it with his lo

"There is that same Jesus today, w the thorn-pierced brow and the mar of the cruel scourging upon his ba He is making his way through crowded thoroughfares to save the pe ple. You know what he has done you. Can you dare be so ungrateful to add to his sorrows and suffering turning away from him for any cause all? Or will you this day place yo hand with mine upon his cross and ta with me a pledge of everlasting fello ship and fealty?"—*E. L. Keller.*

"The crown of life is man, the cro of man is Christ, the crown of Christ the cross. . . At the head of the proc sion of life, then, is a thorn-crown Man, his pains healing our pains, wounds answering our wounds, his l taking our sin."—*E. Stanley Jones.*

"One alone among the sons of m has carried out a perfect work, and sa fied and exhausted the mission on wh he came. One alone has with his breath said *consummatum est!"—Car nal Newman.*

A clergyman was speaking to fishermen on the shore at a town in east of England. His subject was ju fication, and he was trying to make plain to the men what Christ's work the cross really was. At last he cri "Now will one of you tell me, in y own words, what the Lord Jesus *did* there?" An old salt looked up, with the tears streaming down weather-beaten face, said, "He swap with me!"—*W. S. Rainsford.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION

In John 19:24 (Goodspeed's transla-on), we read, "This is what the ldiers did."

This is what Pilate did. "So far as can see, he is an innocent man. I have xamined him. He has violated no law. you think he has gone contrary to me of your religious regulations you ve the right to punish him. Remem-r this, however: do not take his life, r if you do you violate Roman law. apital punishment is not within your ghts. I cannot see why you insist. gain I say, he is innocent. All right, you put his conduct on the plane of eason, take him. I will sign his death-arrant."

Dr. J. S. Riggs writes: "The conduct Pilate affords a fine psychological udy of the battle in a man's soul be-veen conscience and the fear of public inion; perhaps between conscience and lfishness as threatened by public opin-n."

This is what the high priests did. hey charged that Jesus violated Jewish w because he claimed to be the Son of od. Not getting very far with Pilate n that charge (the Jews could not xecute a death-sentence without Roman nction), they switched to a charge of eason, saying that Jesus was setting mself up as a king, thus showing pposition to the Roman emperor. They anted blood. They got it.

Death never throttles truth. In his-ry, it has often tried to do that. The zarist régime in Russia was execrable. xecution and exile were twins in auto-atic methodology. Where did they ad? To overthrow. They that took the sword perished by the sword. If e communistic régime of soviet re-ublics elects to win by the death-ntence technique history will no doubt peat itself. Does any student of his-ry believe that Hitlerism will endure? sus was crucified, to be sure, but "In e cross of Christ I glory" has become e countersign of the Christian church.

This is what the soldiers did. They ade a mockery of the whole situation. ney respected none of the principals the tragedy. The world's greatest ama was for them a "Roman holiday." ney poked fun at the holy Victim. ney outraged the Saviour of the world. ney satirized his kingship. They aimed their rights as the official execu-oners. Each took one of Jesus' four rments. The fifth was seamless. hy destroy it by cutting it up? They rew dice (wasn't that the shameful imit?") to see who should have it.

"They part my garments among them,
And upon my vesture do they cast lots."

Let us make allowance for the soldiers. They were obeying orders. Their business at its best was miserable. What shall we say of those who know and yet appear indifferent and brutal?

This is what the women did. Doctor Riggs with a happy phrase refers to "the four enemies and the five friends"—the soldiers and the women, with John. Jesus' mother, his aunt Salome, Clopas' wife Mary, and Mary Magdalene. The beloved disciple. To his mother (Jesus speaking from the cross), "Mother dear, look upon John as your son, for I am going away." To his beloved disciple, "John, consider yourself my mother's son. Watch over her and provide for her"—"And from that hour the disciple took her unto his own."

Women—faithful unto the end: ministering angels in sorrow and trouble. Mother—heart-broken, sorrowful, but present in the death struggle of her Son, whose brief span of life was so full of the unusual. Hard to understand, but loved and honored by the devotion the world has learned to associate with the blessed name of mother.

This is what you and I did (Indicate by marking "x" at left).

Impersonated Pilate. Selfishness stifled our conscience.

Sided with the high priests. Rejected Jesus as the Son of God.

Played the soldier. Looked upon the cross with no appreciation of its significance.

Stood in the company of "the five friends." With reverence and adoration, felt faith surge in our hearts.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

A year and a half ago a friend of mine in China told me of her contacts with Muriel Lester, of London, and testified to the influence of Miss Lester's life on many of our missionary friends over there. Now I join that group of testifiers. Muriel Lester was here in our neighborhood with the Preaching Mission, and the mark of her life is now upon us, too—as is the mark of others in that Mission.

Today I am especially remembering E. Stanley Jones, for in my study for this discussion on "Christ's Cross and Mine" I have turned to Doctor Jones' new book, *Victorious Living,* to read again his meditations on the cross in the chapters headed "The Cross Becomes Inevitable," "The Cross in Action," "Life Looked at Through a Cross." Have you read these? If you haven't, I know you will want to.

That first meditation on the inevitability of the cross follows as though with guidance from God a conversation we had last night with one of our freshman college students. The members of the Life Service League met at our home for a fireside. When the group was leaving, one boy asked if he might stay a few minutes, for he had something on his heart that he needed to talk about. And what a burden he had! All the sorrow, pain and sin of the world were crowding in upon him, overwhelming him; and under the weight he felt himself so helpless, so useless. He said he would have to do something about it. He couldn't stand it to see drunkards in the near-by big city. He cringed in actual pain when he heard heedless youth swearing. He couldn't rest for thinking of the hungry and the cold and the sick. And would he have to go on through life with his heart bleeding like this?

That freshman is a living illustration of Stanley Jones' statement: "If we are in sympathetic contact with people and situations around us, we react in suffering to what is happening. The effect of the gospel is to deepen and widen one's sympathies. So the process of your Christianization is the deepening of your capacity for suffering. . . As you become personally and socially Christianized, a cross awaits you. It is inevitable."

That lad in revealing the hurt of his heart brought Jesus to our fireside. It was as though the pages of the calendar had dropped off and I was face to face with Another Youth—who saw a certain city and wept over it: "If thou hadst known, even thou, at least in this day, the things which belong unto peace!" (Luke 19:42.) It was as though I was watching that other Youth, of long ago, staggering under the burden of a heavy, rough, wooden cross.

From his actual suffering I know that freshman is personally and socially Christianized. Far from praying that his burden be lightened, I go on to pray that an increasing number of both young and old may come to know and to bear the same burden.

What right do we have to call ourselves followers of Christ if, as Stanley Jones suggests, we do not find our contact with evil turning into a cross for us? "We must," he says, "deliberately take on ourselves what really doesn't belong to us, save as Christ makes us belong to everybody, and, therefore, everyone's sorrows belong to us. . . Our love crimsons into sacrifice as it meets the world's sins. In a world of this kind a crossless Christian is a Christless Christian."

Not since I read *I Follow the Road* has a book come to me that means so much as this book, *Victorious Living.* Doctor Jones has a way of doing in his writing what he does in his speaking—something for which our ten-year-old Junior has given a good description. "Stanley

Jones' speech was swell," said Junior; and then he quickly added, "and it is all right to say 'swell,' isn't it, because it swelled people's hearts?"

The reason, of course, is because a cross-bearing Christ first swelled Stanley Jones' heart. Hearts that grow big with compassion always move crossward. "This is a world of pain and sorrow and tragedy. The cross saves us from pessimism by using that pain and sorrow and tragedy for redemptive purposes."

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that thro' all time abide.

The Lesson Lived

Susanna G. Fisher

It is finished (John 19:30).

Oh, what a finishing that was! It is as if eternity were crowded into the heart of him that spoke. All he had been forever had consummated itself at last. What cry like this has the world ever heard? Not even that first utterance of calm, creative power, "Let there be light," had a greater meaning or sublimity than this agony of love that burst from the lips of the satisfied Redeemer: "I have been lifted up. I shall draw all men unto me. Now it is finished."—*Phillips Brooks.*

The cup which the Father hath giv me, shall I not drink it? (John 18:1

A brilliant Oxford student was givi himself for African service. His tut remonstrated: "You are going out die in a year or two. It is madness The young man (who did die after bei on the field only a year) answered: think it is with African missions as wi building of a great bridge. You kn how many stones have to be buried the earth, all unseen, to be a foundatio If Christ wants me to be one of the u seen stones, lying in an African gra I am content; certain as I am that t final result will be a Christian Africa —*Christian Standard.*

Lesson XIII. March 28. CHRIST'S RESURRECTION A GLORIOUS FACT

John 20:1 to 21:25. (Verses printed, John 20:19-29; 21:20-24)

General Theme: JOHN'S RECOLLECTIONS OF THE RISEN LORD

Prepared by Mitchell Bronk, D.D.

Devotional Reading for the Opening Service: 1 Peter 1:3-12

KEY VERSE: I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1:17, 18

20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

21:20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

A Bible Message for Every Day

Monday. The Resurrection Foretold. Matt. 12:38-45. No matter how truly Jesus fits into all the Old Testament prophecies of a Messiah Saviour, was not the world's need of a Saviour from sin the greatest prophecy of all? *Mankind simply had to have him.*

Tuesday. Alive for Evermore. John 20:1-10. Mary's sorrow was her, and is our, joy; for the emptiness of that tomb meant, and means, an ever-living Christ, and eternal life for his followers.

Wednesday. Thomas Convinced. John 20:19-29. It is easier for some to believe than for others. Do not be too hard on Thomas. He was open to conviction and to proof—which cannot be said of all men. And he did believe.

Thursday. The Risen Christ and His Workers. John 21:1-14. I have wondered if they had not been trying to w men to his gospel in these post-resu rection days, but without much succes and so needed one more lesson patience. Anyhow we need the lesson.

Friday. Fruits of the Resurrectio 1 Cor. 15:12-22. The following Christ often takes us the way of cross; but with him we are raised fro failure to success, from sorrow to jo from death to life—through him fro the death of sin to the glory of h righteousness.

Saturday. Peter's Restoration. Jo 21:15-22. Love obligates—but in a lo ing fashion, Peter is going to be mighty man in the apostolic church, b cause the love that he has for Chr will make Christ's sheep as though th were his very own.

Sunday. The Message of the Ris Christ. Rev. 1:10-20. He lived as t Teacher from Galilee; he died as t Redeemer of a sinful world; he is t ever-living Saviour, never absent fro his faithful.

At the Threshold of the Lesson

The pupil is urged to read the sto of the resurrection and the post-resu rection events synoptically, and to co pare and combine the various Gosp narratives. Do not worry about any di ficulty you may have in synchronizi these accounts, or trying to explain w one evangelist describes things from point of view unlike that of the othe Remember that we do not all see thin alike, are not all interested in the sa matters.

There is a quieter, more dispassiona tone in John's fuller account of the cru fixion than we find in the other Gospe Writing long afterward he sees bett than their authors did the meaning a

port of it all. For him it is a glorious tory rather than a shameful death. e recalls some incidents, that they had itted, that had for him a special sig-ficance, and adds particulars to others. ie paragraphs selected for our lesson ve a peculiar interest, appeal, and aching value.

One often hears it said that the world's eatest need in our time is Jesus Christ. e would alter that statement by mak-g it, "a living Jesus Christ." The sus of whom we have been learning in ese lessons, with his wonderful teach-g, blessed ministry, incomparable ex-mple and saving cross, is the founda-on and structure of our faith; but ter all, the Jesus Christ who can be y Saviour and the world's Saviour ust be an actually alive and present ord; not a dead prophet of Nazareth, t the divine Son of God who won e victory of the tomb, vindicated his spel in his resurrected life, and is lfilling his promise to abide forever th his followers.

The world needs constantly to be re-inded of this truth and fact of a living rist (I am he that liveth, and was ad; and, behold, I am alive for ever-ore. Rev. 1:18). Notice that "Jesus d the resurrection" was the outstand-g theme of the preaching of the earli-t church (Acts 2:31; 4:2; 17:18). very recurring Sabbath—observed by Christians not of the seventh, but on e first day of the week in commemora-on of our Lord's resurrection—should call it to our minds.

And the majority of Christians think at it is well also upon one particular abbath of the year's Sabbaths—Easter unday—to concentrate our thoughts on that victory of life over death in hich our Lord perfected his Saviour-od; to go back and stand with the tle group of the more devoted disciples ound the empty tomb, and be filled with adness and edified in faith, as they ere. For without doubt the resurrec-on was the supreme transforming fact at made those wavering followers of s into heralds and heroes of his cross.

The Lesson Before Us

The Cross in the Light of Easter Morning

We should never look upon the cruci-d Jesus without at the same time be-lding the complementary picture, the surrected Jesus. He had promised at if he went away, he would come ain. He did, and does, and shall, in rious manners. Here during these st-resurrection days some of his loved es have actual sight of him. Not the vorld," notice; only his faithful. One ust be his disciple to see Jesus Christ, en today (14:19). The hopeless word the parable of the Virgins is, "and e door was shut." The cross and the nb said that to the "world"; but ppily not to his faithful.

II. The Contrast

The contrast between the two pictures of Mary presented in this chapter 20 is striking. First she stands without the tomb, weeping; the early morning is dark and dismal; the loved Master is dead, and there isn't even left the comfort of his tomb: "They have stolen the body of my Lord!" Then suddenly we see her rushing off to tell the good news to the brethren: "I have seen him, alive! He lives!"

We all have our dark hours; our times of broken hopes and shattered faiths. But the gospel of Christ is ever saying to us what the Psalmist said, "Though weeping tarry with you for a while, joy cometh" (Ps. 30:5). It is the voice of the wheel of nature: bright sunshine and warmth after the gloom and chill; or vernal beauty succeeding winter's death. Passion Week brings out this contrast: Gethsemane, the shameful insults in the Pretorium and council chamber, the mock trial, the cross—dissolve into the life, light and gladness of the resurrection morning.

III. The Sign of the Empty Tomb

The empty sepulcher into which Peter and "that other disciple" and Mary Magdalene looked may be regarded as one of the emblems of the Christian gospel. It is an "exhibit" of Christ's great declaration at the tomb of Lazarus: "I am the resurrection and the life!" Evil can entomb righteousness, but not for long; the coffin and the grave can shut away your loved one, but only for a night, only until the sunshine brings back the morning.

IV. Angels of Hope

God had his messenger angels to reassure the grief-stricken women. And he has many of them among us today. May we not believe that the angels made some gesture toward the Silent Figure behind Mary? (20:14.) Perhaps one of them took her gently by the shoulder and turned her facing him. The human messenger of comfort and cheer never renders his full, true service unless he turns us from the grave of our regrets to Christ, the Lord of new life and hope.

V. "Mary!" "Rabboni!" 20:16

There is a touch of tenderness in Jesus' "Mary!" (vs. 16). We call our dear ones and our friends by their given names. I like to believe that my Saviour thus knows me. Why shouldn't he, if out intimacy is such that I may employ his personal appellation, Jesus—the name that his mother, angel-instructed, used? (Luke 1:31.)

The fact that the very word for "My Master" that Mary exclaimed is retained here, instead of being translated, indicates, also, a desire of the writer of the Gospel to emphasize the tender preciousness of the title, in Mary's Aramaic speech.

VI. Thomas Doubts and Is "Shown" 20:19-29

Thomas was one of Jesus' most devoted followers, but the crucifixion had wrecked his faith. When the disciples were gathered in their assembly-room at Jerusalem and the Master had appeared to them, Thomas was not there. He was probably off alone somewhere bemoaning the failure of the cause to which he had given himself, and the loss of their Leader. He had heard of the empty tomb, indeed, and of the appearances, but doubted that there was any truth in it. "You others are too credulous," he would say; "I should want stronger evidence than you have had to convince me that the Teacher has come to life."

Now this Sunday evening Thomas is present. Jesus had promised, "Where two or three are gathered in my name, there am I in the midst of them." That strange resurrection body of his does not need open doors to enter. He greets them with that old salutation of his, "Peace be with you!"

Jesus knew the test that Thomas had declared the only one that would convince him that it was really the Master and no ghost. To show that Jesus was the Son of God is a declared aim of this Gospel of John. We see here how one man, a doubter, became convinced of that truth. Yet he finds that it is also his Friend and Teacher Jesus who is there with them. To see, to know, the Lord Christ under both these aspects is the acme of Christian faith.

Jesus' last word to Thomas (vs. 29) *is full of import to us other Christians.* Our faith surpasses that of the apostles, for we believe without the signs and wonders they had and without seeing our Lord in bodily form. Thomas might have been in our class, but failed to reach it.

VII. Measuring Peter's Faith

This chapter 21 may be regarded as an appendix (epilogue). The evangelist had evidently brought his writing to a close with the last two verses of chapter 20, but for some reason or other, and perhaps at a later time, made this addition. We are glad that he did, for it gives us a picture of those post-resurrection days that is very precious to us.

Jesus' threefold interrogation harks back to Peter's threefold denial and his previous boasts of devotion (13:37; 18:15-17, 25-27). Here Peter "comes back." It was a gracious turn for John to tell us about it! And how delicately Jesus refers to this disciple's falsity!

We can paraphrase Jesus' language: "You must love me more than your fellow disciples do, for you're going to have a heavier burden of service and sacrifice." Do you? The other time you said you did; do you now? Two Greek words for love are used here, *agapan* and *philein;* the former indicating a love founded in admiration, veneration, es-

teem; the latter an inclination prompted by sense and emotion—warm, personal affection. Twice our Lord uses *agapan,* but the third time comes down to Peter's more personal, emotional word. Notice that Peter insists upon answering with *philein* each time. Are not many of Christ's disciples today confessing their love for him with the wrong term?

By lambs those young in years and discipleship and weak in faith seem to be meant, by sheep those more advanced in the Kingdom's life. Each class must be both fed (teaching) and tended (shepherded). And shepherding is often best done by the man who has been rebuked, but forgiven, by Christ; for so that man is freed from pride and self-reliance!

The apostle's coming fortunes and fate are declared in a veiled prophecy: He is there at Rome, bearing by his outstretched arms the cross-bar out to the place of execution; around his waist the rope girdle of a prisoner; dragged along by his soldier guard. But really it is his Lord who girds and leads him, and by such submission and devotion he glorifies God.

Practical Questions for Class Discussion

¶ Was not the Christ who came forth from the tomb a mightier divine Being than the Christ who was buried? Is not this what Paul has in mind when he speaks of "the power of his resurrection?" (Phil. 3:10.)

¶ Note that the first and most persistent visitors to the Saviour's tomb were women. And that they were the very ones who had refused to leave the Place of the Skull in the shameful hour (Mark 15:40). A prophecy of woman's devotion to Christ.

¶ In the face of what Christ has done for the world and in the world, can you conceive him other than as a risen Lord? That is, could a Jesus who died and did not rise ever have had such a Kingdom in the world as his has been and is?

¶ What, in your opinion, are some of the things that keep men today from seeing Christ?

¶ And what can his disciples do the better to see him?

¶ Is your faith stronger than Thomas'? When Christ appears to you, in some great comfort, or in some deep religious experience, are you always ready to admit that it is he? Are you inclined to explain it by psychology? Attribute it to chance?

¶ Do you think that Christ today likes to hear his followers say, over and over again, in song, prayer and confession, "Lord, thou knowest that I love thee?"

¶ What are some of the things that would be included, in Christian service, under "Feed"—"tend"—"my lambs"—"sheep"?

Notes and Comments

"Nothing but the miracle of the resurrection could dispel the doubts which threatened to drive away the faith of the disciples after its object into the night of death. . . It was in this faith that Christianity acquired a firm basis for its historical development" (Ferdinand Christian Baur). Upon this faith it must ever stand.

Too many of us are like Peter and John, who, running to the sepulcher and at once returning, saw only the grave-clothes. Too few of us are like Mary, who, standing in contemplation of that which she could but dimly appreh saw the angels and heard the messa —*Hugh Black.*

G. M. Lamsa fancifully takes "the in verse 15, 16 and 17 (chapter 21) refer to the fishing paraphernalia, fish, or even the occupation—to w Peter had gone back. "They had l on Jesus' popularity and shared the pitality extended to him. Now that t Lord was taken away from them, had either to beg or return to their mer occupations. . . Jesus wished to Peter to see whether he would give the business of a fisherman to take his mission."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

John's Recollections of the Risen Lord

"Recollections"—I like that word. The title of the lesson is appealing because the word "recollections" is so human. It connotes John as an eyewitness of the important events he described. Strong reason exists for believing that John wrote in the last decade of the first century. Former doubts of the authenticity of authorship by the beloved disciple have been overcome by historical and literary criticism.

So then we have John, mellow with years and rich in spirit, sitting down to write of the Lord and Master to whom he dedicated his life when he stood on the threshold of manhood. "I could not possibly tell you," says John, "of all the things Jesus did. Why, the world itself could not hold the books that would have to be written adequately to recount all His doings. I am going to tell you, however, as best I can, how grace and truth came to us through Jesus Christ" (cf. John 21:25; 1:17). Thus the grand old disciple luxuriates in the blessed memories of the Son of God who became flesh and dwelt among us.

How well I remember, he says, the marriage in Cana. Jesus was there with his mother. The wine gave out. The water, under Jesus' power, became wine. This was "the first of the signs of his mission."

How well I remember about Nicodemus. Maybe he should not be blamed for going to the Master under cover of darkness. Jesus, however, met him cordially and talked to him about truths so heavy that hardly could the mind and faith of Nicodemus carry them.

But it is of the risen Lord I want to talk. Time will never erase from my memory the sad scene of the Master on the cross, and the mother standing by to comfort her Son in his hour of trial. Nor shall I forget the love and pathos in his voice as he turned that mother over to me for care and protection. Little Peter, Andrew, Philip, myself and others sense the significance of w spoken by Jesus before his death, w he referred to "being lifted up," "the resurrection and the life."

I remember it as well as if it yesterday. It was on that first day a the Sabbath. All of us, except Tho were in the same house. Right after crucifixion there was much excite about the city. Frankly, we were af Quite contrary to our usual custom had all the doors locked. We taking no chances on a surprise from the Jews. Suddenly, without announcement, no doors having opened, we heard the words, "Peac with you!" It was Jesus. Mar Magdala had told us she had seen Master in the garden. Was she taken? No, Jesus was right here in very presence.

Thomas came in a little after, and all said to him in our great excite "We have seen the Master!" Thomas was a chronic doubter. may be so," he said, "but I will n believe it unless I see the marks o nails in his hands, and put my fi into them, and put my hand into his where he was pierced."

It was about a week after this tha were together again, Thomas being this time. The doors were locked. appeared as he had on the pre occasion. Thomas was convinced. words of the Master were quite sig cant. "Is it because you have see that you believe? Blessed be those believe without having seen me!"

How can we cast blame upon Th for not believing? His reason told it could not be possible for Jesu appear in a room like an apparition. wanted evidence. According to the recollection of the beloved disciple miraculous appearance convinced skeptic:

"The test which Thomas himself proposed he had no need of. The sight of the Lord with his pierced and the proof of omniscience whic

ading of his heart and thoughts had ven him brought back his faith with a ound and he broke forth into the con- ssion, 'My Lord and my God.' With this xalted conclusion of love and reason is gospel virtually closes" (*The Mes- ges of the Bible,* Sanders and Kent).

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Years ago I heard a man whom some itics called liberal say: "I cannot tell ou just how the resurrection took place. ll I know is that it did take place. here is not the question of a doubt in y mind but that the resurrection is a ct." For that man the resurrection as not a matter of faith; it was an ent in history to be accepted as one cepts other established historical data, fact upon which to build attitudes, tions and a life philosophy.

History tells us that the Americans on the Revolutionary war. Since then merica has been conducting itself as a ee and independent nation. How surd we would be if today we should fuse to believe that fact and insist on thinking that we are still under the minion of England, and send our taxes ross the sea, and pay allegiance to the ing of England! The youngest of hool-children would laugh at us.

And yet some of us who call ourselves hristians act in an equally absurd man- r when we are faced with the accep- nce of the fact of Jesus' resurrection. oncerning no other event in his life are ere recorded so many different testi- onies as concerning his resurrection. ary Magdala saw him (John 20: 14-). Two on the way to Emmaus saw m (Luke 24: 13). His disciples gath- ed together behind closed doors saw m (John 20: 19), and eight days later hen Thomas was with them, they saw m again (vss. 26-29). Later the dis- ples at the Sea of Tiberias saw him ohn 21: 1-13).

In the face of this evidence some of continue to go on acting as though is part of the gospel were fiction. We fuse to accept the comfort of the surrection. When death comes—and w very impartial death is—we hug the rrow to our heart. We let personal ief blind us and imprison us. We live ly in the past and think thus to pay r homage to the dear one who has en taken from our sight. How often e whole families shrouded in gloom ar after year because one or two in e family close the door of a certain om, hush the sound of a certain name, ly and always wear black, and say er and over again, "The light of my e is out; there is nothing any more r me to live for."

Nothing to live for! When all around tle children are hungry and cold and loved! Nothing to live for when war ll devours youth and slays the inno- cent! Nothing to live for when on every hand hearts are crying out for fellow- ship! Nothing to live for when Jesus' own words ring in our ears, "Let not your heart be troubled. In my Father's house are many mansions." Oh, age of selfish unbelief!

Thomas Wilson, in his *Maxims of Piety,* writes, "You say that you believe the gospel; you live as though you were sure not one word of it is true." Limit- ing our thought to the resurrection, we might paraphrase that statement into, "You say you believe that Jesus rose from the dead and is alive for evermore; you live as though you do not know what those words mean."

On the other hand, how gloriously triumphant are those who say, "I know that my Redeemer liveth!"—and live their conviction.

I am thinking of a friend of ours who within a few years lost two lovely little girls. This loss came as a climax to a long line of trials. They had every right to be bitter. People for less than that have turned from God and announced that life is meaningless. But this man and woman, instead of becoming bitter, have become sweeter. Sunday after Sunday they listen to music from an organ dedicated to the memory of one of the little ones; friends so dedicated it. Instead of saying, "I can't bear music anymore," they listen—sometimes with tears, yes—and a light comes upon their faces, and those who see them know that in the beauty of the melody they walk hand in hand with their beloved. They said to us:

"We'll never 'get over' our loss. We don't want to. We're finding life rich because we are 'living through' our loss." Instead of hushing the names of the little ones, they speak of them in a lovely natural way as though they were only away on a visit. And by the fact of the resurrection, that is where they are.

The Lesson Lived

Susanna G. Fisher

They have taken away my Lord (John 20: 13).

A favorite ground for denying the resurrection is the alleged conflicting nature of the records. In describing the discussion after a lecture to working men in defense of the faith, in London, the *Church Times* says: "A man rose on the other side of the hall and said, 'I should like to ask the lecturer if the narratives of the resurrection would not be more convincing if they agreed?' The lecturer answered, 'I don't know; I was once serving on a jury when we had three witnesses who told exactly the same tale in very similar words. They stood cross-examination quite well, but the judge told us to receive their evidence with caution, just because it was so uniform. Independent witnesses who are telling the truth, he said, almost always disagree about some details, be- cause of their different points of view. No, I don't think the Gospels would be more convincing if they agreed exactly. Seeming discrepancies only tend to con- firm the accuracy of the narrative.'" —*Unknown.*

Whosoever drinketh of the water that I shall give him shall never thirst (John 4: 14).

"Whosoever drinketh"—not "whoso- ever *drank* once," back at school, back at college, not in church, not when you made that fine resolution, not when you had that fine experience—not "whoso- ever drank once," but "whosoever drink- eth and keeps drinking," as His custom was, daily in the word of God, daily in prayer, daily in service. "Whosoever drinketh and keeps on drinking"—it is just as natural as drinking, just as simple as breathing—"shall never, never, never thirst." Nineteen hundred years from this morning, if we meet, it will be just the same, not golden streets, not a changed environment, not angels and harps, but the Master, and we have him here and now. Heaven is here all about us, his presence, his vision, and there the wonder will be that down here where we needed him, down here where the world was dark, down here where we wanted power, down here where we were hungry for joy, that we did not see it here. He is here; God is here, every common bush aflame with God, and "the place whereon thou standest is holy ground." Whosoever drinketh shall never thirst. How simple.—*Sherwood Eddy.*

We have seen the Lord (John 20: 25).

That the resurrection of Jesus Christ is the most powerful generator of spiritual energy in the lives of men is evident from the marvelous transforma- tion the finding the tomb empty on the first Easter morning and the appearing of the risen Lord wrought in the dis- ciples. The timid men who scattered like sheep when the Master was arrested in Gethsemane, and who returned to their old calling of fishermen, became the boldest of men after they have seen the risen Lord and defy the world as they proclaim that Jesus, who had been crucified and buried, had risen from the dead.

When death ends all, nothing seems worth while. Hence, the tendency among those who believe death ends all is to lack energy. On the other hand, to conquer death is to generate energy. —*Frank Collier.*

O Shepherd, good Shepherd, and is it for me
This grievous affliction has fallen on thee?
Ah, then let me strive, for the love thou hast borne,
To give thee no longer occasion to mourn. —*Edward Caswall.*

A Worship Service Program

(Suggested)

OPENING MUSIC. Piano, organ, or orchestra. The first selection should be spirited, to quiet the confusion; the following sober enough to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, or one of his assistants, followed by the Lord's Prayer (in unison). The Twenty-third Psalm may occasionally be thus used.

HYMN. "Praise, My Soul, the King of Heaven!"; "Sing, for the World Rejoices"; "I Will Sing the Wondrous Story."

RESPONSIVE READING.

Superintendent. And all men reasoned in their hearts concerning John, whether haply he were the Christ. John answered, saying unto them all,

School. I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose; he shall baptize you in the Holy Spirit and in fire.

Superintendent. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place whither he himself was about to come. And he said unto them:

School. The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Superintendent. And the seventy returned with joy. And he said unto them: Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you.

School. Nevertheless, in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

Superintendent. And the apostles said unto the Lord, Increase our faith. And the Lord said,

School. If ye had faith as a grain of mustard-seed, ye would say unto this sycomore-tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.

HYMN. "Hark! Ten Thousand Harps and Voices"; "It May Not Be On the Mountain's Height"; "I Can Hear My Saviour Calling."

SCRIPTURE READING. John 1:29-45; or, Luke 10:25-37; or, Acts 3:1-19.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic or temperance talk. (These addresses should be limited to five—eight at the most!—minutes, and they come preferably before the class study.)

HYMN. "Sing Them Over Again to Me"; "Tell Me the Stories of Jesus"; "My Hope Is Built On Nothing Less."

PRAYER (by one of the teachers, the pastor, a visitor, or a member of one of the adult classes).

CLASS STUDY PERIOD.

CLOSING FEATURES.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. "I Would Be True"; "Marching with the Heroes"; "God Be with You Till We Meet Again."

CLOSING, with Mizpah, or Numbers 6:24-26, or other appropriate Benediction (in unison).

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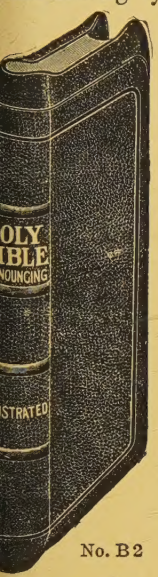

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AND the LORD spake unto Mō'-ses in the wilderness of Sī'-nāi, in the tabernacle of the congre-

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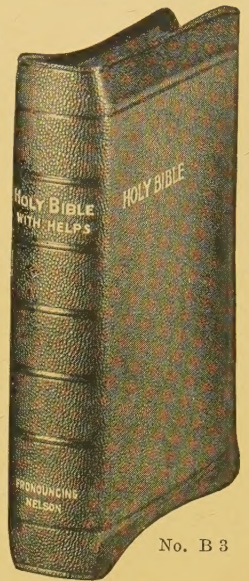

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Specimen of Type

hă-bĭm, and Năph'tu-hĭm, 14 and Păth-ru'sĭm, and Căs'lu-hĭm (whence went forth [1]the Phi-lĭs'-tĭnes), and Căph'tŏ-rĭm.
15 And Cā'năan begat Sī'dŏn his first-born, and Heth, 16 and the Jĕb'ū-sīte, and the Ăm'ŏr-īte, were the nations divi earth after the flood.
11 And the whole one [6]language a [7]speech. 2 And it car as they journeyed [8]eas found a plain in the la

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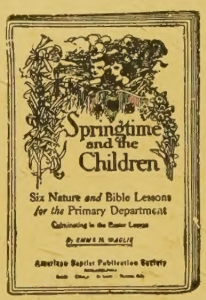
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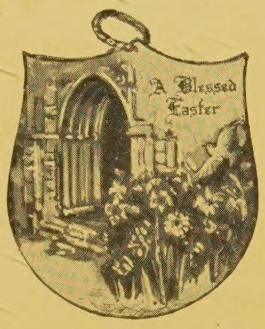

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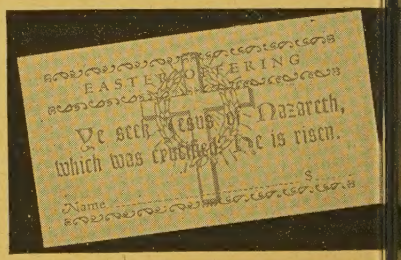

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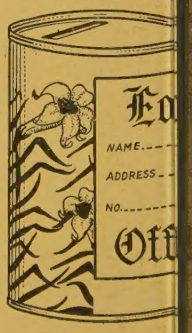

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